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THE
INQUIRER'S GUIDE

TO

GOSPEL TRUTH;

OR

DOCTRINAL METHODISM

DEFENDED

AGAINST THE ASSAULTS OF ITS ENEMIES,

BY

Scriptural Proofs and Rational Arguments.

BY ARA WILLIAMS,

MINISTER OF THE METHODIST EPISCOPAL CHURCH.

"Pilate saith unto him, What is truth?"—*John xviii. 38.*

"Buy the truth, and sell it not."—*Proverbs xxiii. 23.*

BUFFALO:

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PREFACE.



THE connexion existing between truth and the spiritual well-being of man, as established by the great Head of the Church, renders the situation of a spiritual watchman awfully responsible. If he err in relation to important sentiments, he will become the instrument of evil to a greater or less extent; If, on the other hand, he imbibe the "truth as it is in Christ," and teach accordingly, he will be the means of good to the souls of men, the amount of which cannot be estimated, since its duration shall be eternal. However a man may feel to shrink from the task committed to one, who "is called of God as was Aaron," to minister in holy things; yet, feeling that "necessity is laid upon him, and wo unto him if he preach not the Gospel," and if he do not strive, in every possible way, to save souls, he enters upon, and prosecutes his high and responsible calling.

Impressed with these views, the author of the present work, has been engaged, for these fourteen years, in the ministry of God's word, though with too little zeal and perseverance. And, as far as in his power, he would yet unite with his fellow laborers in the common vineyard of our adorable Lord.

The bearing which religious doctrines have upon men's hearts and lives, forms a sufficient apology for a minister's laboring to explode error and defend truth, both in preaching and writing. We are taught, in Scripture, to consider *doctrine* as of great importance.

1 Tim. i. 3. "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine;" that is, no other, than is according to the Gospel of God our Saviour. Titus ii. 1. "But speak thou the things which become sound doctrine." 1 Tim. iv. 16. "Take heed unto thyself and unto the doctrine; continue in them: for in doing this, thou shalt both save thyself, and them that hear thee."

The importance of correct sentiments, as well as the propriety of defending them against their opposers, may be further argued from the *fact* that Jesus Christ, while acting on earth as a religious teacher, opposed false and dangerous doctrines, and labored to establish the opposite truths. While but twelve years old, he was found in the temple, disputing with the doctors. Through his life he was engaged, more or less, in opposing error and establishing truth; and faithfully warning his disciples against prevailing falsehoods; "Beware," said he "of the *leaven* of the Pharisees, and of the Sadducees," meaning, as afterwards explained, the *doctrines* of those sects.

The Apostles, in accordance with the example of their Lord, and agreeably to their calling, entered a warm protest against doctrinal error, and rose boldly in vindication of truth. The expression of St. John in his second epistle 10th verse, is, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Again, Gal. i. 8, "But though we, or an angel from heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed."

These Scripture references and facts are calculated to teach the minister what part to act, so far as doctrines are concerned. And, at the same time, they may be considered as opposed to the opinion of some,

who seem prone to a compromise with those who pervert the Gospel of Jesus Christ. Some of these strike at the very foundation of our holy religion, by denying the Lord that bought them. Others cast a dark shade over the character of the Almighty, by representing him as unequal in his ways to men, in the grace of redemption; ensnaring also the feet of Christ's disciples, by assuring them of absolute safety, because of an eternal election to life. Others endanger the souls of the wicked, by affording them assurances of final happiness in heaven, whatever may be their sentiments and moral character.

In all this, we do not mean to advise to rancor and hatred, or encourage a spirit of malevolence. We are to "follow peace with all men;" and, "As much as lieth in us, to live peaceably with all;" but still, we are "earnestly to contend for the faith which was once delivered to the saints." Exercising all due charity towards those whose lives agree with a christian profession, we should not countenance, but strive to do away such errors in doctrine, as are dishonorable to God, and pernicious to society and to souls.

It has been my object, in this work, to afford to honest inquirers after truth, a summary of the main doctrines of Christianity. A plainness of manner has been preserved, and as great a fullness of discussion maintained, as was consistent with the limits I judged proper to prescribe to the work, and with the variety of subjects, necessary to be afforded. The works used in the preparation of this, have uniformly been given. *Mr. Watson's Theological Institutes* have been freely used, both in quotation and abridgement; for which I make no other apology, than the convenience and excellence of that Work.

Our first chapter, it will be seen, far exceeds either of the others, in length. My reasons for so extending it, were 1st. The importance of its subject mat-

ter. 2d. The evidences of revelation are not so well understood by the people, generally, as they should be, neither have essays on the subject been so much circulated, as on the *doctrines* of the Bible. 3d. The state of scepticism calls for exertion on the part of the Christian public. It is a day when ministers and people should be prepared to defend the Scriptures, and the religion they reveal.

That errors of some kind have been committed in the course of the present work, is altogether probable; the writer hopes, however, that nothing *serious* will appear. As for elegance of style, he makes no pretensions to it. He who reads merely from taste, must go elsewhere for entertainment. But he who values truth so highly, as to accept it in a plain dress, may possibly give us attention, and be profited by a perusal of the work.

THE AUTHOR.

Buffalo, January 1, 1832.

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CHAPTER I.

THE SCRIPTURES ARE A REVELATION FROM GOD.

INQUIRIES respecting the truth of the Bible, are fraught with indispensible importance to all. If it be true as a revelation from God, the unbeliever will, in the issue, become a victim to a destruction without remedy: if false, the believer may for ever fail of the attainment of what in this world, he fondly anticipates in the next.

That the Scriptures contain a revelation from God to man, is what we shall in this chapter labor to make appear, and in support of which a variety of arguments will be urged.

The first argument which we shall use is of the *presumptive* kind, wherein we assert the improbability, that the Great First Cause, whom we denominate God, has left mankind destitute of adequate means of knowing their origin, duty, and final end.

So far as we can trace creation, the clearest marks of benevolence to intelligent creatures are discoverable on the part of the Creator. Whether we contemplate the various portions of creation in themselves, or in relation to each other, we discover an accommodation to intelligent beings. To go no further than man, he finds ample range for high and pleasing reflection; and, in regard to his animal desires and appetites, these, in the constitution of things, may be gratified. And has the Author of universal being so wisely and benevolently planned the works of his hand, and after all, failed to afford to man the adequate means of gratifying the natural wish of his mind, to learn his origin, duty, and end? It must in reason be acknowledged that such is not the fact. To suppose the contrary is to detract from the per-

fections of God, and represent him as inconsistent in his management, inasmuch as he has provided for the gratification of *animal* desires, but not for the purer and more exalted desires of the mind.

If it be said that those sources of information which might reasonably be expected from the Supreme Being, exist apart from the Scriptures, we ask what they are?

Man's reason is adverted to by the opposers of the Bible, as a sufficient medium of necessary knowledge, as to the being and attributes of God; the nature, relation, and consequent duty of man to his Maker; &c. To this we reply, that human reason must be taken as it is, and considering it as it *really* is, the sentiment advanced attributes too much to its power. That our reason alone may guide us to correct conclusions with regard to many things, is admitted; but that it supersedes the necessity of a direct revelation from God, touching true religion, is denied.

What passes as natural religion, boasts falsely in the general, of correct discoveries in the first principles of all religion, as the existence of God, the immortality of the soul, the accountableness of man, &c. To be sure, when these things are submitted to us, our reason approves them, and so readily too, that we are liable to mistake on the subject, supposing them to have originated in reason as attached to some human being who has preceded us. But what legislator, poet, or sage of antiquity, has represented these truths as his *discoveries*, by any rational deduction? Not one. Whenever these things have been mentioned by ancient writers they have been spoken of as then known.

Against the sentiment, that reason is a safe, and therefore, sufficient guide, to the prime articles of true religion, we urge the fact of difference of sentiment on those points among religious theorists, ancient and modern.

Among the ancients, there were warm and perpetual controversies respecting the existence and nature of God; the nature of man's soul and consequent duration of his existence, &c. At the present day there is no less dispute about these things than anciently. While the people of Christendom suppose the existence of one, and but one Supreme, to be easily and clearly demonstrated, and that too by reason, the people of heathenism are as positive that their deities have an actual existence.

We decide with positiveness, (still leaning on reason,) that all things were created by one eternal and self-existent Being; but the Greek philosophers held that matter was eternally co-existent with God. The great and wise Plato himself supposed two eternal and independent causes of all things, namely, God and matter; and indeed, the doctrine that matter was created out of nothing seems to have been wholly unknown to the ancient philosophers.

Every one enlightened by the Scriptures, whether he yield to their authority or not, is free to admit the *individuality* of the human soul; yet the opinion that the human soul is a part of God, enclosed only for a time in matter, runs through much of the Greek Philosophy. The same opinion prevails at the present day among those, who, in India, follow the Brahminical system. "The human soul" say they, "is God, and the acts of the human soul are therefore the acts of God." It will be seen how this sentiment destroys all accountability in man, which, withall, our opponents, with us, embrace as a certain truth.

Finally; We agree to ascribe the preservation of all things to one Controlling Power; but so far have the wisest Pagans been from allowing this, that they have invented various subordinate agents to carry on the affairs of the universe,

If then, among the wisest Philosophers, as well as among others who have depended upon *reason* as a sure guide to truth, there have been such differences of opinion with regard to the fundamental principles of religion, can it, we ask, be said that, in human reason we have a sure directory to essential truth? The contrary is too clear to be doubted. Hence, we have yet to look to the Scriptures as our guide in faith and practice, honestly and reverently acknowledging that "our sufficiency is of God," the Scriptures serving as "a light to our feet and a lantern to our paths."

We have insinuated in some preceding remarks, that unbelievers in revelation do not come to the truths of what is called natural religion, merely by reason or rational deduction. The truth is, they are indebted, (as far as they are correct in sentiment,) to revelation, however unconscious they may be of the fact; and their denial of it brings to our minds the case of a man, who, walking in moonlight, tells us that he finds his way along unaided by the sun's rays, not knowing, or at least forgetting, that the moon shines only by reflection from the sun, as the only source of light given to mankind.

From the fact already established, namely, that human reason is not an infallible guide in our researches after religious truths, another argument arises in favor of the truth of the Bible as a Revelation from God, which is this: It would be unfitting in the Deity so to situate his intelligent creature man, as to be his own governor, or to be governed by another, in which I mean, that he should be at liberty to frame for himself the laws by which he would be directed, or be obliged to submit to a code which another or others should be pleased to impose upon him.

Law is the will of a superior power; and before such law can be considered as binding, it must be

sufficiently made known. We have seen, that, without a revelation from God, man is incapable of becoming acquainted with the will of his Maker; therefore, if the Bible be not true, man is under no law to God. And as before stated, if he can not be considered as his own governor, neither bound to submit to the decision of another in matters of mere opinion in relation to his moral or religious acts, he is indeed left without any substantial restraints. The atheistical opinion that there is no God would suffer nothing by a comparison with a sentiment which supposes that the God of perfection has managed in a manner so loose and inconsistent.

Having briefly noticed such considerations as make it reasonable to suppose that the Scriptures contain a revelation of God's will, we pass to consider the evidence which is more positive, and which is usually offered in proof of the fact, and this we divide into *External*, and *Internal*.

First. *External Evidence*. This consists of miracles and prophecy.

A Divine Revelation may be defined "a discovery of some proposition to the mind, which came not in by the usual exercise of its faculties, but by some miraculous Divine interposition and attestation, either mediate or immediate. Though a revelation to an individual, and being designed for him alone, may be valid or binding without any other evidence than a consciousness of the fact, yet in order to a general revelation like that of the Scriptures, external evidence is necessary for its support. It was with a view to this principle that the Jews asked our Lord, "By what *authority* doest thou these things;" and again "What *sign* showest thou unto us."

Agreeably to this, the authors both of the Jewish and Christian revelations, profess to have authenticated their mission by two great external proofs, *miracles* and *prophecy*.

The import of the term *miracle*, in a theological sense, we conceive to be “an effect or event, contrary to the established order of things; or a deviation from, or violation of, the known laws of nature, wrought either by the immediate act, or by the assistance or permission of God, for the proof of some particular doctrine, or in attestation of the authority of some particular person.”

That miracles are possible will be admitted by all except Atheists; for surely, He who created all things, and implanted laws therein to regulate and preserve them, must have power to suspend those laws, and, for some important end, cause occurrences contrary to the result of such principles.

The events which are esteemed miraculous, and as such recorded in the Scriptures, are numerous, some of which we here adduce. The rod cast from the hand of Moses becomes a serpent; the sea is parted at the stretching out of the rod of Moses; the cloud going before the Israelites; the plague of darkness; the destruction of the first-born of the Egyptians; and the falling of the manna in the wilderness for forty years. And proceeding to the New Testament, we find the following: the healing of the paralytic; the instant cure of the withered hand in the synagogue; the raising of the widow's son and Lazarus from the dead; and finally, the resurrection of our Lord himself.

To make our argument of miracles bear, it will be necessary, we are aware, to show, 1st, That the preceding accounts are no forgery. 2d, That the Books containing those accounts have not been corrupted. 3d, That the credibility of those writings may be relied on; and lastly, that those occurrences cannot be accounted for on natural principles; all of which, we propose to make appear.

As in our enumeration of miracles, we have confined ourselves to MOSES and CHRIST, it is not ne-

cessary that the attention be directed to any more than these *personages*.

And, that they existed at the times and places specified, there can be no reasonable doubt. The Jews, it must be allowed, existed very anciently as a nation; and the universal tradition among them, as well as their express history, abundantly proves the actual existence of Moses. Being instructed out of both these sources, they have in every age believed that Moses led them out of Egypt, and first gave them their laws and religion. In this belief they are strengthened from the fact, that there is nothing in any known historic records to contradict the account; but on the contrary, the writings of various Egyptian historians (who not being of the Jewish religion cannot be suspected of being influenced by prepossession,) are perfectly congenial with Jewish sentiment in relation to the facts. To ancient Egyptian historians may be added, *Justin*, a Roman historian, *Pliny*, *Tacitus*, &c. *Justin Martyr* testifies, that most of the historians, poets, lawyers, and philosophers of the Greeks, mention Moses as the leader and prince of the Jewish nation.

With regard to CHRIST, the most ample testimony is afforded of his existence at the time specified in the Gospel. *Suetonius* mentions him by name, and speaks of the expulsion of his disciples from Rome, by Claudius. *Tacitus* speaks expressly of the spread of Christianity; the violent death of its founder; that he flourished under the reign of Tiberius, &c.

As it appears from indisputable testimony, that *Moses* and *Christ* existed at the time of those occurrences which are said to be their miraculous acts, the next question is, can the *antiquity of the Books* containing these accounts be depended on? and were they written by the persons to whom they are attributed?

The subject here assumes so important a character, as, in my view, to warrant some length of argument. Believing that Mr. Watson, by his own arguments, and those borrowed by him, has afforded as good a discussion of the subject as can be had ; and, as I see no chance to give it in fewer words without seriously injuring it, I ask the reader to accept it as afforded by that writer.

“With respect to the Scriptures of the Old Testament, the language in which they are written is a strong proof of their antiquity. The Hebrew ceased to be spoken as a living language soon after the Babylonish captivity, and the learned agree that there was no grammar made for the Hebrew till many ages after. The difficulty of a forgery, at any period after the time of that captivity, is therefore apparent. Of these books too, there was a Greek translation made about two hundred and eighty-seven years before the Christian era, and laid up in the Alexandrian library.

“Josephus gives a catalogue of the sacred books among the Jews, in which he expressly mentions the five books of Moses, thirteen of the Prophets, four of Hymns and Moral Precepts ; and if, as many critics maintain, Ruth was added to Judges, and the Lamentations of Jeremiah to his Prophecies, the number agrees with those of the Old Testament as it is received at the present day.

“The Samaritans, who separated from the Jews many hundred years before the birth of Christ, have in their language a Pentateuch, in the main exactly agreeing with the Hebrew ; and the pagan writers before cited, with many others, speak of Moses not only as a law giver and a prince, but as the author of books esteemed sacred by the Jews.(1)

(1) Our author in a note at the end of the chapter, pursues the preceding particulars to much greater length, which, in the present work, we cannot well insert.

“If the writings of Moses then are not genuine, the forgery must have taken place at a very early period; but a few considerations will show that, at *any* time, this was impossible.

“These books could never have been surreptitiously put forth in the name of Moses as the argument of Leslie most fully proves: “It is impossible that those books should have been received as his, if not written by him, because they speak of themselves as delivered by Moses, and kept in the ark from his time. ‘And it came to pass when Moses had made and end of writing the words of this law in a book until they were finished, that Moses commanded the Levites, who bore the ark of the covenant of the Lord, saying, ‘Take the book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.’—Deut. xxxi. 24—26. A copy of this book was also to be left with the king: ‘And it shall be, when he sitteth upon the throne of his kingdom that he shall write him a copy of this law in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life,’ &c.—Deut. xviii. 18. This book of the law thus speaks of itself, not only as a history or relation of what things were done, but as the standing and municipal law and statutes of the nation of the Jews, binding the king as well as the people. Now, in whatever age after Moses, this book may be supposed to have been forged, it was impossible that it could be received as truth, because it was not then to be found (as it professed to be) either in the ark or with the king, or any where else; for, when first invented, every body must know that they had never heard of it before.

“Could any man, now at this day, invent a book of statutes or acts of parliament for England, and make it pass upon the nation as the only book of

statutes that ever they had known? As impossible was it for the books of Moses (if they were invented in any age after Moses) to have been received for what they declare themselves to be, viz. the statutes and municipal law of the nation of the Jews: and to have persuaded the Jews, that they had owned and acknowledged these books, all along from the days of Moses, to that day in which they were first invented; that is, that they had owned them before they had ever so much as heard of them. Nay, more, the whole nation must, in an instant, forget their former laws and government, if they could receive these books as being their former laws. And they could not otherwise receive them, because they vouched themselves so to be. Let me ask the Deists but one short question; was there ever a book of sham laws, which were not the laws of the nation, palmed upon any people, since the world began? If not, with what face can they say this of the book of the laws of the Jews? Why will they say that of them which they confess impossible in any nation, or among any people?

“But they must be yet more unreasonable. For the books of Moses have a farther demonstration of their truth than even other law books have; for they not only contain the laws, but give an historical account of their institution, and the practice of them from that time: as of the passover, in memory of the death of the first-born in Egypt:(2) and that the same day all the first-born of Israel, both of man and beast, were, by a perpetual law, dedicated to God: and the Levites taken for all the first-born of the children of Israel. That Aaron’s rod which budded, was kept in the ark, in memory of the rebellion and wonderful destruction of Korah, Dathan, Abiram; and for the confirmation of the priesthood to the tribe of Levi. As likewise the pot of manna,

(2) Numbers viii. 17, 18.

in memory of their having been fed with it forty years in the wilderness. That the brazen serpent was kept (which remained to the days of Hezekiah, 2 Kings xviii. 4), in memory of that wonderful deliverance, by only looking upon it, from the biting of the fiery serpents, Num. xxi. 9. The feast of Pentecost, in memory of the dreadful appearance of God upon Mount Horeb, &c.

“And besides these remembrances of particular actions and occurrences, there were other solemn institutions in memory of their deliverance out of Egypt, in the general, which included all the particulars. As of the Sabbath, Deut. v. 15. Their daily sacrifices and yearly expiation; their new moons, and several feasts and fasts. So that there were yearly, monthly, weekly, daily remembrances and recognitions of these things.

“And not only so, but the books of the same Moses tell us, that a particular tribe (of Levi) was appointed and consecrated by God as his priests; by whose hands, and none other, the sacrifices of the people were to be offered, and these solemn institutions to be celebrated. That it was death for any other to approach the altar. That their high priest wore a glorious mitre, and magnificent robes of God’s own contrivance, with the miraculous Urim and Thummim in his breastplate, whence the Divine responses were given.(3) That at his word, the king and all the people were to go out and to come in. That these Levites were likewise the chief judges even in all civil causes, and that it was death to resist their sentence.(4) Now, whenever it can be supposed that these books of Moses were forged in some ages after Moses, it is impossible they could have been received as true, unless the forgers could have made the whole nation believe that they had received these books from their fathers, had been in-

(3) Numbers xxvii. 21. (4) Deut. xxvii. 8, 13. 1 Chron. xxiii. 4.

structed in them when they were children, and had taught them to their children; moreover, that they had all been circumcised, and did circumcise their children, in pursuance to what was commanded in these books: that they had observed the yearly pass-over, the weekly Sabbath, the new moons, and all these several feasts, fasts, and ceremonies commanded in these books: that they had never eaten any swine's flesh, or other meats prohibited in these books: that they had a magnificent tabernacle, with a visible priesthood to administer in it, which was confined to the tribe of Levi; over whom was placed a glorious high priest, clothed with great and mighty prerogatives, whose death only could deliver those that were fled to the cities of refuge. (5) And that these priests were their ordinary judges even in civil matters: I say, was it possible to have persuaded a whole nation of men, that they had known and practised all these things, if they had not done it? or, secondly, to have received a book for truth, which said they had practised them, and appealed to that practice?

“But now let us descend to the utmost degree of supposition, viz. that these things were practised before these books of Moses were forged; and that those books did only impose upon the nation, in making them believe that they had kept these observances in memory of such and such things as were inserted in those books.

“Well then, let us proceed upon this supposition (however groundless), and now, will not the same impossibilities occur, as in the former case? For, first, this must suppose that the Jews kept all these observances in memory of nothing, or without knowing any thing of their original, or the reason why they kept them. Whereas these very observances did express the ground and reason of their being

kept, as the Passover, in memory of God's passing over the children of the Israelites, in that night wherein he slew all the first born of Egypt, and so of the rest.

“But, secondly, let us suppose, contrary both to reason and matter of fact, that the Jews did not know any reason at all why they kept these observances; yet was it possible to put it upon them—that they had kept these observances in memory of what they had never heard of before that day, whensoever you will suppose that these books of Moses were first forged? For example, suppose I should now forge some romantic story, of strange things done a thousand years ago; and, in confirmation of this, should endeavor to persuade the Christian world that they had all along, from that day to this, kept the first day of the week in memory of such a hero, an Apollonius, a Barcosbas, or a Mahomet; and had all been baptized in his name; and swore by his name, and upon that very book, (which I had then forged, and which they never saw before,) in their public judicatures; that this book was their gospel and law, which they had ever since that time, these thousand years past, universally received and owned, and none other. I would ask any Deist, whether he thinks it possible that such a cheat could pass, or such a legend be received as the gospel of Christians; and that they could be made believe that they had never had any other gospel?

“Let me give one very familiar example more in this case. There is the Stonehenge in Salisbury Plain, every body knows it; and yet none knows the reason why those great stones were set there, or by whom, or in memory of what.

“Now, suppose I should write a book to-morrow, and tell them that these stones were set up by Hercules Polyphemus, or Garagantua, in memory of such and such of their actions. And for a farther

confirmation of this, should say in this book, that it was written at the time when such actions were done, and by the very actors themselves, or eyewitnesses. And that this book had been received as truth, and quoted by authors of the greatest reputation in all ages since. Moreover, that this book was well known in England, and enjoined by act of parliament to be taught our children, and that we did teach it to our children, and had been taught it ourselves when we were children. I ask any Deist, whether he thinks this could pass upon England? and whether, if I, or any other should insist upon it, we should not, instead of being believed, be sent to Bedlam?

“Now, let us compare this with the Stonehenge, as I may call it, or twelve great stones set up at Gilgal, which is told in the fourth chapter of Joshua. There it is said, verse 6, that the reason why they were set up was, that when their children, in after ages, should ask the meaning of it, it should be told them.

“And the thing in memory of which they were set up, was such as could not possibly be imposed upon that nation, at that time when it was said to be done, it was as wonderful and miraculous as their passage through the Red Sea.

“For notice was given to the Israelites the day before, of this great miracle to be done, Josh. iii. 5. It was done at noon-day before the whole nation. And when the waters of Jordan were divided, it was not at any low ebb, but at the time when that river overflowed all his banks, verse 15. And it was done, not by winds, or in length of time, which winds must take to do it: but all on the sudden, as soon as the ‘feet of the priests that bare the ark were dipped in the brim of the water, then the waters which came down from above, stood and rose up upon a heap, very far from the city Adam, that is

beside Zaretan ; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off : and the people passed over, right against Jericho. The priests stood in the midst of Jordan till all the armies of Israel had passed over. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lift up upon the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks as they did before. And the people came out of Jordan on the tenth day of the first month, and encamped in Gilgal on the east border of Jericho, and those twelve stones which they took out of Jordan did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, when your children shall ask their fathers in time to come, saying, what mean these stones ? Then shall ye let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over ; as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over, that all the people of the earth might know the hand of the Lord, that it is mighty : that ye might fear the Lord your God for ever.'—Chap. iv, from verse 18.

“ Now, to form our argument, let us suppose, that there never was any such thing as that passage over Jordan ; that these stones at Gilgal were set up upon some other occasion, in some after-age ; and then, that some designing man invented this book of Joshua, and said that it was written by Joshua at that time, and gave this stonage at Gilgal for a testimony of the truth of it : would not every body say to him, we know the stonage at Gilgal, but we never heard before of this reason for it, nor of this book of Joshua. Where has it been all this while ? And

where, and how came you, after so many ages, to find it? Besides, this book tells us, that this passage over Jordan was ordained to be taught our children, from age to age: and therefore, that they were always to be instructed in the meaning of that stonage at Gilgal, as a memorial of it. But we were never taught it, when we were children; nor did ever teach our children any such thing. And it is not likely that it could have been forgotten, while so remarkable a stonage did continue, which was set up for that and no other end!

“And if, for the reasons before given, no such imposition could be put upon us as to the stonage in Salisbury Plain; how much less could it be to the stonage at Gilgal?”

“And if where we know not the reason of a bare naked monument, such a sham reason cannot be imposed, how much more is it impossible to impose upon us in actions, and observances, which we celebrate in memory of particular passages? How impossible to make us forget those passages which we daily commemorate; and persuade us that we had always kept such institutions in memory of what we never heard of before; that is, that we knew it, before we knew it!”

“This able reasoning has never been refuted, nor can be; and if the books of the Law must have been written by Moses, it is as easy to prove, that Moses himself could not in the nature of the thing have deceived the people by an imposture, and a pretence of miraculous attestations, in order, like some later law-givers among the heathens, to bring the people more willingly to submit to his institutions. The very instances of miracle he gives, rendered this impossible. “Suppose,” says the same writer, “any man should pretend, that yesterday he divided the Thames, in presence of all the people of London, and carried the whole city, men, women, and chil-

dren, over to Southwark, on dry land, the waters standing like walls on both sides : I say, it is morally impossible that he could persuade the people of London that this was true, when every man, woman, and child could contradict him, and say, that this was a notorious falsehood, for that they had not seen the Thames so divided, nor had gone over on dry land.

“As to Moses, I suppose it will be allowed me, that he could not have persuaded 600,000 men, that he had brought them out of Egypt, through the Red Sea ; fed them forty years, without bread, by miraculous manna, and the other matters of fact, recorded in his books, if they had not been true. Because every man’s senses that was then alive, must have contradicted it. And therefore he must have imposed upon all their senses, if he could have made them believe it, when it was false and no such things done.

“From the same reason, it was equally impossible for him to have made them receive his five books, as truth, and not to have rejected them as a manifest imposture; which told of all these things as done before their eyes, if they had not been so done. See how positively he speaks to them, Deut. xi. 2, to verse 8: ‘And know you this day, for I speak not with your children, which have not known, and which have not seen the chastisement of the Lord your God, his greatness, his mighty hand, and his stretched-out arm, and his miracles, and his acts, which he did in the midst of Egypt, unto Pharaoh the King of Egypt, and unto all his land, and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the Lord hath destroyed them unto this day: And what he did unto you in the wilderness, until ye came into his place; and what he did unto Da-

than and Abiram, the sons of Eliah, the son of Reuben, how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance that was in their possession, in the midst of all Israel. But your eyes have seen all the great acts of the Lord, which he did,' &c.

“From hence we must suppose it impossible that these books of Moses (if an imposture) could have been invented and put upon the people who were then alive, when all these things were said to be done.”

“By these arguments, (6) the genuineness and authenticity of the books of Moses are established; and as to those of the Prophets, which, with some predictions in the writings of Moses, comprise the prophetic branch of the evidence of the Divine Authority of the revelations they contain, it can be proved both from Jewish tradition; the list of Josephus; the Greek translation; and from their being quoted by ancient writers, that they existed many ages before several of those events occurred, to which we shall refer in the proper place as eminent and unequivocal instances of prophetic accomplishment. This part of the argument will therefore be also sufficiently established:—the prophecy will be shown to have been delivered long before the event, and the event will be proved to be a fulfillment of the prophecy. A more minute examination of the date of the prophetic books rather belongs to those who write expressly on the canon of Scripture.

(6) The reasoning of Leslie, so uncontrovertible as to the four last books of the Pentateuch, does not so fully apply to the book of Genesis. Few, however, will dispute the genuineness of this, if that of the other books of Moses be conceded. That the Book of Genesis must have been written prior to the other books of the Pentateuch is, however, certain, for Exodus constantly refers to events nowhere recorded but in the Book of Genesis; and without the Book of Genesis the abrupt commencement of Exodus would have been as unintelligible to the Jews as it would be to us. The Pentateuch must therefore be considered as one book, under five divisions, having a mutual coherence and dependence.

“The same author from whom we have already largely quoted, (Leslie,) applies his celebrated four rules for determining the truth of matters of fact in general, with equal force to the facts of the Gospel History as to those contained in the Mosaic writings. The rules are “1. That the matter of fact be such, as that men’s outward senses, their eyes and ears, may be judges of it. 2. That it be done publicly in the face of the world. 3. That not only public monuments be kept up in memory of it, but some outward actions be performed. 4. That such monuments and such actions and observances be instituted, and do commence from the time that the matter of fact was done.”

“We have seen the manner in which these rules are applied to the books of Moses. The author thus applies them to the Gospel :

““I come now to show, that as in the matters of fact of Moses, so likewise all these four marks do meet in the matters of fact which are recorded in the Gospel of our blessed Saviour. And my work herein will be the shorter, because all that is said before of Moses and his books, is every way as applicable to Christ and his Gospel. His works and his miracles are there said to be done publicly in the face of the world, as he argued to his accusers, ‘I spake openly to the world, and in secret have I said nothing,’ John xviii, 20. It is told Acts ii, 41, that three thousand at one time; and Acts iv, 4, that above five thousand at another time, were converted, upon conviction of what themselves had seen, what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore here were the two first rules before mentioned.

“Then for the two second: Baptism and the Lord’s Supper were instituted as perpetual memorials of these things; and they were not instituted in after ages, but at the very time when these things were

said to be done ; and have been observed without interruption, in all ages through the whole Christian world, down all the way from that time to this. And Christ himself did ordain Apostles and other ministers of his Gospel, to preach and administer the sacraments ; and to govern his church : and that always, even unto the end of the world. (7) Accordingly, they have continued by regular succession, to this day : and no doubt, ever shall, while the earth shall last. So that the Christian clergy are as notorious a matter of fact, as the tribe of Levi among the Jews. And the Gospel is as much a law to the Christians, as the Book of Moses to the Jews : and it being part of the matters of fact related in the Gospel, that such an order of men were appointed by Christ, and to continue to the end of the world ; consequently, if the Gospel was a fiction, and invented (as it must be) in some ages after Christ : then, at that time when it was first invented, there could be no such order of clergy, as derived themselves from the institution of Christ ; which must give the lie to the Gospel, and demonstrate the whole to be false. And the matters of fact of Christ being pressed to be true, no otherwise than as there was at that time, (whenever the Deists will suppose the Gospel to be forged,) not only public sacraments of Christ's institution, but an order of clergy, likewise, of his appointment to administer them : and it being impossible there could be any such things before they were invented, it is as impossible that they should be received when invented. And therefore, by what was said above, it was as impossible to have imposed upon mankind in this matter, by inventing of it in after-ages, as at the time when those things were said to be done.

(7) Matthew xviii, 20.

“The matters of fact of Mahomet, or what is fabled of the heathen deities, do all want some of the aforesaid four rules, whereby the certainty of matters of fact is demonstrated. First, for Mahomet, he pretended to no miracles, as he tells us in his Alcoran, c. 6, &c.; and those which are commonly told of him pass among the Mahometans themselves, but as legendary fables; and, as such, are rejected by the wise and learned among them: as the legends of their saints are in the Church of Rome. See Dr. Prideaux’s *Life of Mahomet*, page 34.

“But, in the next place, those which are told of him, do all want the two first rules before mentioned. For his pretended converse with the moon; his Mersa, or night journey from Mecca to Jerusalem, and thence to heaven, &c., were not performed before any body. We have only his own word for them. And they are as groundless as the delusions of the Fox or Muggleton among ourselves. The same is to be said (in the second place) of the fables of the heathen Gods, of Mercury’s stealing sheep, Jupiter’s turning himself into a bull, and the like; besides the folly and unworthiness of such senseless pretended miracles.

“It is true, the heathen deities had their priests: they had likewise feasts, games, and other public institutions in memory of them. But all these want the fourth mark, viz. that such priesthood and institutions should commence from the time that such things as they commemorate were said to be done; otherwise they cannot secure after-ages from the imposture, by detecting it, at the time when first invented, as hath been argued before. But the Bacchanalia, and other heathen feasts, were instituted many ages after what was reported of these gods was said to be done, and therefore can be no proof. And the priests of Bacchus, Apollo, &c. were not ordained by these supposed gods; but were appoint-

ed by others, in after-ages, only in honor to them. And therefore these orders of priests are no evidence to the matters of fact which are reported of their gods.

“Now to apply what has been said. You may challenge all the Deists in the world to show any action that is fabulous, which has all the four rules or marks before mentioned. No, it is impossible. And (to resume a little what is spoken to before) the histories of Exodus and the Gospel never could have been received, if they had not been true; because the institution of the priesthood of Levi and of Christ, of the Sabbath, the Passover, of Circumcision, of Baptism, and the Lord’s Supper, &c., are there related, as descending all the way down from those times, without interruption. And it is full as impossible to persuade men that they had been circumcised or baptized, had circumcised or baptized their children, celebrated passovers, sabbaths, sacraments, &c., under the government and administration of a certain order of priests, if they had done none of these things, as to make them believe that they had gone through seas upon dry land, seen the dead raised, &c. And without believing these, it was impossible that either the Law or the Gospel could have been received.

“And the truth of the matters of fact of Exodus and the Gospel being no otherwise pressed upon men than as they have practiced such public institutions, it is appealing to the senses of mankind for the truth of them, and makes it impossible for any to have invented such stories in after-ages, without a palpable detection of the cheat when first invented; as impossible as to have imposed upon the senses of mankind at the time when such public matters of fact were said to be done.’”

“But other evidences of the truth of the Gospel history, besides that which arises from this convincing reasoning, may be adduced.

“In the first place, the narrative of the Evangelists, as to the *actions*, &c. of Christ, cannot be rejected without renouncing all faith in history, any more than to deny that he really existed.

“We have the same reason to believe that the Evangelists have given us a true history of the life and transactions of JESUS, as we have that Xenophon and Plato have given us a faithful and just narrative of the character and doctrines of the excellent SOCRATES. The sacred writers were, in every respect, qualified for giving a real circumstantial detail of the life and religion of the person whose memoirs they have transmitted down to us. They were the select companions and familiar friends of the hero of their story. They had free and liberal access to him at all times. They attended his *public* discourses, and in his moments of *retirement* he unbosomed his whole soul to them without disguise. They were *daily* witnesses of his sincerity and goodness of heart. They were spectators of the amazing operations he performed, and of the silent, unostentatious manner in which he performed them. In private he explained to them the doctrines of his religion in the most familiar, endearing converse, and gradually initiated them into the principles of his Gospel, as their *Jewish* prejudices admitted. Some of these writers were his inseparable *attendants*, from the commencement of his public ministry to his death, and could give the world as true and faithful a narrative of his character and instructions, as Xenophon was enabled to publish of the life and philosophy of Socrates. If PLATO hath been in every respect qualified to compose an historical account of the behavior of his master in his imprisonment, of the philosophic discourses he addressed to his friends before he drank the poisonous bowl, as he constantly attended him in those unhappy scenes, was present

at those mournful interviews; (8)—in like manner was the Apostle JOHN fitted for compiling a just and genuine narration of the last consolatory discourses our Lord delivered to his dejected followers a little before his last sufferings, and of the unhappy exit he made, with its attendant circumstances, of which he was a personal spectator. The foundation of these things cannot be invalidated, without invalidating the *faith of history*. No writers have enjoyed more propitious, *few* have ever enjoyed *such* favorable opportunities for publishing *just* accounts of persons and things as the *Evangelists*. Most of the *Greek* and *Roman* historians lived *long after* the persons they immortalize and the events they record. The sacred writers commemorate actions they *saw*, discourses they *heard*, persecutions they *supported*, describe characters with which they were familiarly *conversant*, and transactions and scenes in which *they themselves* were intimately interested. The pages of their history are impressed with every feature of credibility; an artless simplicity characterizes all their writings. Nothing can be farther from vain ostentation and popular applause. No studied arts to dress up a *cunningly devised fable*. No vain declamation *after* any miracle of our SAVIOUR they relate. They record these astonishing operations with the same dispassionate coolness, as if they had been common transactions, without that ostentatious rhodomontade which *enthusiasts* and *imposters* universally employ. They give us a plain, unadorned narration of these amazing feats of supernatural power, saying nothing *previously* to raise our expectation, or *after* their performance breaking forth into any exclamation, but leaving the reader to draw the conclusion. The

(8) Quid dicam de *Socrate* (says Cicero) cujus morti illachrymari soleo *Platonem* legens.—*De Natura Deorum*, p. 329, edit. *Davies*, 1723.—See also *PLATO'S Phædo*, passim, particularly pages 311, 312, edit. *Forster*, Oxon. 1741.

writers of these books are distinguished above all the authors who ever wrote accounts of persons, and things, for their sincerity and integrity. *Enthusiasts* and *impostors* never proclaim to the world the *weakness* of their understanding, and the *defects* of their character. The *Evangelists* honestly acquaint the reader with the *lowness* of their station, the *indigence* of their circumstances, the *inveteracy* of their national prejudices, their *dullness* of apprehension, their *weakness* of faith, their *ambitious* views, and the warm *contentions* they agitated among themselves. They even tell us how they basely *deserted* their master, by a shameful precipitate flight, when he was seized by his enemies—and that *after* his crucifixion, they had all again returned to their former secular employments—for ever resigning all the hopes they had once fondly cherished, and abandoning the cause in which they had so long been engaged, notwithstanding all the proofs which had been exhibited, and the conviction they had *before* entertained, that JESUS was the *Messiah*, and that his religion was from God. A faithful picture this, held up to the reader, for him to contemplate the true features of the writer's mind. Such men as these were as far from being deceived themselves, as they were incapable of imposing a falsehood upon others. The sacred regard they had for *truth* appears in every thing they relate. They mention with many affecting circumstances, the obstinate, unreasonable incredulity of *one* of their associates—not convinced but by *ocular* and *sensible* demonstration. They might have *concealed* from the world their own faults and follies—or if they had chosen to mention them, might have alleged plausible reasons to *soften* and *extenuate* them. But they related, without disguise, events and facts just as they happened, and left them to speak their own language. So that to reject a history thus circumstanced, and impeach the veracity of writers furnished

with these qualifications for giving the justest accounts of personal characters and transactions, which they enjoyed the best opportunity for accurately observing and knowing, is an affront offered to the reason and understanding of mankind; a solecism against the laws of truth and history, would, with equal reason, lead men to disbelieve every thing related in HERODOTUS, THUCYDIDES, DIODORUS SICULUS, LIVY, and TACITUS, to confound all history with fable and fiction, truth with falsehood, and veracity with imposture, and not to credit any thing how well soever attested;—that there were such kings as the *Stuarts*, or such places as *Paris* and *Rome*, because we are not indulged with *ocular* conviction of them. The truth of the gospel history [independent of the question of the inspiration of the sacred writers,] rests upon the same basis with the truth of other ancient books, and its *pretensions* are to be impartially examined by the same rules, by which we judge of the credibility of all other historical monuments. And if we compare the merit of the Sacred Writers, as *historians*, with that of other writers, we shall be convinced that they are inferior to none who ever wrote, either with regard to *knowledge of persons, acquaintance with facts, candor of mind, and reverence for truth.*” (9)

“A second source of evidence to the truth of the history of the Evangelists may be brought from the testimonies of adversaries and heathens to the leading facts which they record.

“No public contradiction of this History was ever put forth by the Jewish Rulers to stop the progress of a hateful religion, though they had every motive to contradict it, both in justification of themselves, who were publicly charged as “*murderers*” of the “*Just One*,” and to preserve the people from the infection

of the spreading delusion. No such contradiction has been handed down, and none is adverted to or quoted by any ancient writer. This silence is not unimportant evidence; but the direct testimonies to the facts are numerous and important.

“We have already quoted the testimonies of Tacitus and Suetonius to the existence of Jesus Christ, the Founder of the Christian Religion, and of his crucifixion in the reign of Tiberius and during the procuratorship of Pontius Pilate, the time in which the Evangelists place that event. Other references to heathen authors, who incidentally allude to Christ, his religion and followers, might be given; such as Martial, Juvenal, Epictetus, Trajan, the younger Pliny, Adrian, Apuleius, Lucian of Samosata, and others, some of whom also afford testimonies to the destruction of Jerusalem, at the time, and in the circumstances predicted by our Saviour, and to the antiquity and genuineness of the books of the New Testament. But, as it is well observed by the learned Lardner, in his ‘Collection of Jewish and Heathen Testimonies,’ (10) ‘Among all the testimonies to Christianity which we have met with in the first ages, none are more valuable and important than the testimonies of those learned Philosophers who wrote against us, CELSUS, in the second century, PORPHYRY and HIEROCLES in the third, and JULIAN in the fourth.’ Referring to LARDNER for full information on this point, a brief exhibition of the admissions of these adversaries will be satisfactory.

“CELSUS wrote against Christianity not much above 130 years after our Lord’s ascension, and his books were answered by the celebrated ORIGEN. The following is a summary of the references of this writer to the Gospel History, by Leland. (11) The passages at large may be seen in Lardner’s Testimonies.

(10) Vol. iv. p. 330.

(11) Answer to Christianity as old as the Creation, Vol. ii. c. 5.

“Celsus, a most bitter enemy of Christianity, who began in the second century, produces many passages out of the Gospels. He represents Jesus to have lived but a few years ago. He mentions his being born of a virgin, the angel’s appearing to Joseph on occasion of Mary’s being with child, the star that appeared at his birth, the wise men that came to worship him when an infant, and Herod’s massacreing the children, Joseph’s fleeing with the child into Egypt by the admonition of an angel, the Holy Ghost’s descending on Jesus like a dove, when he was baptized by John, and the voice from heaven declaring him to be *the Son of God*, his going about with his disciples, his healing the sick and lame, and raising the dead, his foretelling his own sufferings and resurrection, his being betrayed and forsaken by his own disciples, his suffering both of his own accord and in obedience to his heavenly Father, his grief and trouble, and his praying, *Father, if it be possible, let this cup pass from me!* the ignominious treatment he met with, the robe that was put upon him, the crown of thorns, the reed put into his hand, his drinking vinegar and gall, and his being scourged and crucified; his being seen after his resurrection by a fanatical woman, (as he calls her, meaning Mary Magdalen,) and by his own companions and disciples, his showing them his hands that were pierced, the marks of his punishment.—He also mentions the angels being seen at his sepulchre, and that some said it was one angel, others, that it was two; by which he hints at the seeming variation in the accounts given of it by the Evangelists.

“It is true, he mentions all these things only with a design to ridicule and expose them. But they furnish us with an uncontested proof, that the Gospel was then extant. Accordingly, he expressly tells the Christians: *These things we have produced out of your own writings*, p. 106. And he all along suppo-

seth them to have been written by Christ's own disciples, that lived and conversed with him; though he pretends they feigned many things for the honor of their master, p. 69, 70. And he pretends, *that he could tell many other things relative to Jesus, beside those things that were written of him by his own disciples; but that he willingly passed by them*, p. 67. We may conclude from his expressions, both that he was sensible, that these accounts were written by Christ's own disciples, (and indeed he never pretends to contest this,) and that he was not able to produce any contrary accounts to invalidate them, as he certainly would have done, if it had been in his power: since no man ever wrote with greater virulence against Christianity than he. And indeed, how was it possible for *ten or eleven publicans and boatmen*, as he calls Christ's disciples by way of contempt, (p. 47,) to have imposed such things on the world, if they had not been true, so as to persuade such vast multitudes to embrace a new and despised religion, contrary to all their prejudices and interests, and to believe in one that had been crucified!

“There are several other things, which show, that Celsus was acquainted with the Gospel. He produces several of our Saviour's sayings, there recorded, as *that it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God; that to him who smites us on one cheek, we must turn the other; that it is not possible to serve two masters; his precept against thoughtfulness for to-morrow, by a comparison drawn from crows and lilies; his foretelling that false prophets should arise and work wonders. He mentions also some passages of the Apostle Paul, such as these: The world is crucified unto me, and I unto the world;—the wisdom of man is foolishness with God;—an idol is nothing.*

“The use I would make of all this is, that it appears here with an uncontested evidence by the testi-

mony of one of the most malicious and virulent adversaries the Christian Religion ever had, and who was also a man of considerable parts and learning, that the writings of the Evangelists were extant in his time, which was the next century to that in which the Apostles lived; and that those accounts were written by Christ's own disciples, and consequently that they were written in the very age in which the facts related were done, and when therefore it would have been the easiest thing in the world to have convicted them of falsehood, if they had not been true."

"*Porphyry* flourished about the year 270, a man of great abilities; and his work against the Christians, in 15 books, was long esteemed by the Gentiles, and thought worthy of being answered by Eusebius, and others in great repute for learning. He was well acquainted with the books of the Old and New Testaments; and in his writings are plain references to the Gospels of Matthew, Mark, John, the Acts of the Apostles, and the Epistle to the Galatians, and probable references to the other Epistles of St. Paul. About the year 303, *Hierocles*, a man of learning and a magistrate, wrote against the Christians in two books. He was well acquainted with our Scriptures, and made many objections to them, thereby bearing testimony to their antiquity, and to the great respect which was shown them by the Christians; for he has referred both to the Gospels and to the Epistles. He mentions Peter and Paul by name, and did not deny the truth of our Saviour's miracles; but, in order to overthrow the argument which the Christians built upon them, he set up the reputed miracles of Apollonius Tyanæus to rival them. The Emperor *Julian*, who succeeded Constantius in the year 361, wrote also against the Christians, and in his work has undesignedly borne a valuable testimony to the history and books of the New Testament. He allows that Jesus was born in the reign of *Augustus*,

at the time of a taxing made in Judea by *Cyrenius*. That the Christian religion had its rise, and began to be propagated, in the times of the Roman Emperors *Tiberius* and *Claudius*. He bears witness to the genuineness and authenticity of *the four Gospels of Matthew, Mark, Luke, and John, and the Acts of the Apostles*. And he so quotes them as to intimate that these were the only historical books received by Christians, as of authority; and the only authentic memoirs of Jesus Christ, and his Apostles, and the doctrines preached by them. He allows the early date of the Gospels, and even argues for them. He quotes, or plainly refers, to the Acts of the Apostles, as already said; to *St. Paul's Epistles to the Romans, to the Corinthians, and to the Galatians*. He does not deny the miracles of Jesus Christ, but allows him to have healed the blind, and the lame, and demoniacs, and to have rebuked the winds, and to have walked upon the waves of the sea. He endeavors, indeed, to diminish those works, but in vain. He endeavors also to lessen the number of the early believers in Jesus, but acknowledges, that there were *multitudes of such men in Greece and Italy* before St. John wrote his Gospel. He likewise affects to diminish the quality of the early believers; and yet acknowledges, that beside *men servants and maid servants, Cornelius*, a Roman centurian at Cesarea, and *Sergius Paulus*, Proconsul of Cyprus, were converted to the faith of Jesus before the end of the reign of Claudius. And he often speaks with great indignation of *Peter and Paul*, those two great apostles of Jesus, and successful preachers of his Gospel; so that, upon the whole, he has undesignedly borne witness to the truth of many things recorded in the books of the New Testament. He aimed to overthrow the Christian religion, but has confirmed it. His arguments against it are perfectly harmless, and insufficient to unsettle the weakest Christian.

“The quotations from Porphyry, Hierocles, and Julian may be consulted in Lardner, who thus sums up his observations on their testimony:

“ ‘They bear a fuller and more valuable testimony to the books of the New Testament, and to the facts of the Evangelical history, and to the affairs of Christians, than all our other witnesses besides. They proposed to overthrow the arguments for Christianity. They aimed to bring back to Gentilism those who had forsaken it, and to put a stop to the progress of Christianity, by the farther addition of new converts. But in those designs they had very little success in their own times; and their works, composed and published in the early days of Christianity, are now a testimony in our favor, and will be of use in the defence of Christianity to the latest ages.

“One thing more which may be taken notice of is this; *that the remains of our ancient adversaries* confirm the present prevailing sentiments of Christians, concerning those books of the New Testament which we call *canonical*, and are in the greatest authority with us. For their writings show, that those very books, and not any others now generally called *Apocryphal*, are the books which always were in the highest repute with Christians, and were then the rule of their faith, as they are now of ours.’

“To the same effect are the observations of Paley. These testimonies ‘prove that neither Celsus in the second, Porphyry in the third, nor Julian in the fourth century, suspected the authenticity of these books, or even insinuated that Christians were mistaken in the authors to whom they ascribed them. Not one of them expressed an opinion upon this subject different from that which is holden by Christians. And when we consider how much it would have availed them to cast a doubt upon this point if they could, and how ready they showed themselves to take every advantage in their power, and that they were men

of learning and inquiry, their concession, or rather their suffrage upon the subject, is extremely valuable.'

"That the facts and statements recorded in the Evangelic History were not forgeries of a subsequent period, is made also still more indubitable from the fact, that the four Gospels and the Acts of the Apostles are quoted or alluded to by a series of Christians, beginning with those who were contemporary with the Apostles, or who immediately followed, and proceeding in close and regular succession from their time to the present. 'The medium of proof stated in this proposition,' observes Dr. Paley, 'is of all others the most unquestionable, and is not diminished by the lapse of ages. Bishop Burnet, in the history of his Own Times, inserts various extracts from Lord Clarendon's History. One such insertion is a proof that Lord Clarendon's History was extant when Bishop Burnet wrote, that it had been read and received by him as a work of Lord Clarendon's, and regarded by him as an authentic account of the transactions which it relates; and it will be a proof of these points a thousand years hence. The application of this argument to the Gospel History is obvious. If the different books which are received by Christians as containing this history are quoted by a series of writers, as *genuine* in respect of their authors, and as *authentic* in respect of their narrative, up to the age in which the writers of them lived, then it is clear that these books must have had an existence previous to the earliest of those writings in which they are quoted, and that they were then admitted as authentic.' 'Their genuineness is made out, as well by the general arguments which evince the genuineness of the most indisputed remains of antiquity, as also by peculiar and specific proofs, by citations from them in writings belonging to a period immediately contiguous to that in which they were

published : by the distinguished regard paid by early Christians to the authority of these books, (which regard was manifested by their collecting of them into a volume, appropriating to that volume titles of peculiar respect, translating them into various languages, disposing them into harmonies, writing commentaries upon them, and still more conspicuously by the reading of them in their public assemblies in all parts of the world ;) by a universal agreement with respect to these books, while doubts were entertained concerning some others : by contending sects appealing to them : by many formal catalogues of these, as of certain and authoritative writings published in different and distant parts of the world ; lastly by the absence or defect of the above cited topics of evidence, when applied to any other histories of the same subject.' (12)

"All the parts of this argument may be seen clearly made out by passages quoted from the writers of the primitive ages of the Christian Church in Dr. Lardner's 'Credibility,' Dr. Paley's 'Evidences,' and many other writers in defence of Christianity. It is exhibited in great force also in the first volume of Horne's 'Introduction to the Study of the Scriptures.'"

We consider, from the testimony adduced, that the Books of Scripture are no forgery. The next object will be to show that those Books have been so preserved as to be substantially now, what they originally were ; and, indeed, that they have undergone *no* material alteration.

In support of the above, I employ again the arguments of Mr. Watson, with the assistance which he draws from other writers in their own words.

"With respect to the Scriptures of the Old Testament, the list of Josephus, the Septuagint transla-

tion, and the Samaritan Pentateuch, are sufficient proofs that the books which are received by us as sacred are the same as those received by the Jews and Samaritans long before the Christian era. For the New Testament, besides the quotations from almost all the books now included in that volume and references to them by name in the earliest Christian writers, catalogues of authentic scriptures were published at very early periods, which, says Dr. Paley, "though numerous, and made in countries at a wide distance from one another, differ very little, differ in nothing material, and all contain the four Gospels.

"In the writings of Origen which remain, and in some extracts preserved by Eusebius, from works of his which are now lost, there are enumerations of the books of Scripture, in which the four Gospels and the Acts of the Apostles are distinctly and honorably specified, and in which no books appear besides what are now received. (13) The date of Origen's works is A. D. 230.

"Athanasius, about a century afterwards, delivered a catalogue of the books of the New Testament in form, containing our Scriptures and no others; of which he says, 'In these alone the doctrine of religion is taught; let no man add to them, or take any thing from them.' (14)

"About twenty years after Athanasius, Cyril, bishop of Jerusalem, set forth a catalogue of the books of Scripture publicly read at that time in the church of Jerusalem, exactly the same as ours, except that the 'Revelation' is omitted. (1)

"And, fifteen years after Cyril, the council of Laodicea delivered an authoritative catalogue of canonical Scripture, like Cyril's, the same as ours, with the omission of the 'Revelation.'

(13) Lard. Cred. vol. iii. p. 234 et seq., vol. viii. p. 196.

(14) Ib. vol. viii. p. 223. (1) Ib. p. 270.

“Catalogues now become frequent. Within thirty years after the last date, that is, from the year 363 to near the conclusion of the fourth century, we have catalogues by Epiphanius, (2) by Gregory Nazianzes, (3) by Philaster bishop of Brescia in Italy, (4) by Amphilochius bishop of Iconium, all, as they are sometimes called, *clean* catalogues (that is, they admit no books into the number besides what we now receive,) and all, for every purpose of historic evidence, the same as ours. (5)

“Within the same period, Jerome, the most learned Christian writer of his age, delivered a catalogue of the books of the New Testament, recognizing every book now received, with the intimation of a doubt concerning the Epistle to the Hebrews alone, and taking not the least notice of any book which is not now received. (6)

“Contemporary with Jerome, who lived in Palestine, was Saint Augustine in Africa, who published likewise a catalogue, without joining to the Scriptures, as books of authority, any other ecclesiastical writing whatever, and without omitting one which we at this day acknowledge. (7)

“And with these concurs another contemporary writer, Rufen, presbyter of Aquileia, whose catalogue, like theirs, is perfect and unmixed, and concludes with these remarkable words: ‘These are the volumes which the fathers have included in the canon, and out of which they would have us prove the doctrine of our faith.’ ” (8)

“This, it is true, only proves that the books are *substantially* the same; but the evidence is abundant,

(2) Ib. p. 368. (3) Ib. vol. ix. p. 132. (4) Ib. p. 373.

(5) Epiphanius omits the Acts of the Apostles. This must have been an accidental mistake, either in him or in some copyist of his work; for he elsewhere expressly refers to this book, and ascribes it to Luke.

(6) Lard. Cred. vol. x. p. 77. (7) Ib. p. 213. (8) Ib. p. 187.

that they have descended to us without any material alteration whatever."

"1 *Before that event* [the time of Christ,] the regard which was paid to them by the Jews, especially to the law, would render any forgery or material change in their contents impossible. The law having been the deed by which the land of Canaan was divided among the Israelites, it is improbable that this people, who possessed that land, would suffer it to be altered or falsified. The distinction of the twelve tribes, and their separate interests, made it more difficult to alter their law than that of other nations less jealous than the Jews. Farther, at certain stated seasons, the law was publicly read before all the people of Israel; (9) and it was appointed to be kept in the ark, for a constant memorial against those who transgressed it. (1) Their king was required to *write him a copy of this law in a book, out of that which is before the priests the Levites, and to read therein all the days of his life*; (2) their priests also were commanded to *teach the children of Israel all the statutes, which the Lord had spoken to them by the hand of Moses*; (3) and parents were charged, not only to make it familiar to themselves, but also to teach it diligently to their children; (4) besides which, a severe prohibition was annexed, against either making any addition to, or diminution from, the law. (5) Now, such precepts as these could not have been given by an impostor, who was adding to it, and who would wish men to forget rather than enjoin them to remember it: for, as all the people were obliged to know and observe the law under severe penalties, they were, in a manner, the trustees and guardians of the law, as well as the priests and Levites. The

(9) Deut. xxxi. 9—13. Josh. viii. 34, 35. Neh. viii. 1—5.

(1) Deut. xxxi. 26. (2) Deut. xvii. 18, 19. (3) Levit. x. 11.

(4) Deut. xvii. 18, 19. (5) Deut. iv. 2, xii. 32.

people, who were to teach their children, must have had copies of it; the priests and Levites must have had copies of it; and the magistrates must have had copies of it, as being the law of the land. Farther, after the people were divided into two kingdoms, both the people of Israel and those of Judah still retained the same book of the law: and the rivalry or enmity that subsisted between the two kingdoms, prevented either of them from altering or adding to the law. After the Israelites were carried captive into Assyria, other nations were placed in the cities of Samaria in their stead; and the Samaritans received the Pentateuch, either from the priest who was sent by order of the king of Assyria, to instruct them in the *manner of the God of the Land*, (6) or several years afterwards from the hands of Manasseh, the son of Joiada the high priest, who was expelled from Jerusalem by Nehemiah, for marrying the daughter of Sanballat the governor of Samaria: and who was constituted, by Sanballat, the first high priest of the temple at Samaria. (7) Now, by one or both of these means, the Samaritans had the Pentateuch as well as the Jews; but with this difference, that the Samaritan Pentateuch was in the old Hebrew or Phenician characters, in which it remains to this day: whereas the Jewish copy was changed into Chaldee characters, (in which it also remains to this day,) which were fairer and clearer than the Hebrew, the Jews having learned the Chaldee language during their seventy years abode in Babylon. The jealousy and hatred which subsisted between the Jews and Samaritans, made it impracticable for either nation to corrupt or alter the text in any thing of consequence without certain discovery; and the general agreement between the Hebrew and Samaritan copies of

(6) 2 Kings xvii, 26. (7) Neh. viii, 28. Josephus, Ant. Jud. lib. xi, c. 8. Bishop Newton's Works, vol. i, p. 23.

the Pentateuch, which are now extant, is such, as plainly demonstrates that the copies were originally the same. Nor can any better evidence be desired, that the Jewish Bibles have not been corrupted or interpolated, than this very book of the Samaritans: which, after more than two thousand years discord between the two nations, varies as little from the other as any classic author in less tract of time has disagreed from itself by the unavoidable slips and mistakes of so many transcribers. (8)

“After the return of the Jews from the Babylonish captivity, the book of the law and the prophets were publicly read in their synagogues every sabbath day; (9) which was an excellent method of securing their purity, as well as of enforcing the observation of the law. The Chaldee paraphrases and the translation of the Old Testament into Greek, which were afterwards made, were so many additional securities. To these facts we may add, that the reverence of the Jews for their sacred writings is another guaranty for their integrity: so great, indeed, was that reverence, that, according to the statements of Philo and Josephus, (1) they would suffer any torments, and even death itself, rather than change a single point or iota of the Scriptures. A law was also enacted by them, which denounced him to be guilty of inexpressible sin, who should presume to make the slightest possible alteration in their sacred books. The Jewish doctors, fearing to add any thing to the law, passed their own notions as traditions or explanations of it; and both Jesus Christ and his apostles accused the Jews of entertaining a prejudiced regard for those traditions, but they never charged

(8) Dr. Bentley's Remarks on Freethinking, part i, remark 27, (vol. v, p. 144, of Bp. Randolph's Enchiridion Theologicum, 8vo. Oxford, 1792.) (9) Acts xiii, 14, 15, 27. Luke iv, 17—20.

(1) Philo, apud. Euseb. de Præp. Evang. lib. viii. c. 2. Josephus contra Apion. lib. i, § 8.

them with falsifying or corrupting the Scriptures themselves.

“2. *After the birth of Christ.* For, since that event, the Old Testament has been held in high esteem both by Jews and Christians. The Jews also frequently suffered martyrdom for their Scriptures, which they would not have done, had they suspected them to have been corrupted or altered. Besides, the Jews and the Christians were a mutual guard upon each other, which must have rendered any material corruption impossible, if it had been attempted: for if such an attempt had been made by the *Jews*, they would have been detected by the *Christians*. The accomplishment of such a design, indeed, would have been impracticable, from the moral impossibility of the *Jews* (who were dispersed in every country of the then known world) being able to collect all the then existing copies, with the intention of corrupting or falsifying them. On the other hand, if any such attempt had been made by the *Christians*, it would assuredly have been detected by the *Jews*: nor could any such attempt have been made by any other man or body of men, without exposure both by *Jews* and *Christians*. To these considerations, it may be added, that the admirable agreement of all the ancient paraphrases and versions, and the writings of Josephus, with the Old Testament as it is now extant, together with the quotations which are made from it in the New Testament, and in the writings of all ages to the present time, forbid us to indulge any suspicion of any material corruption in the books of the Old Testament; and give us every possible evidence of which a subject of this kind is capable, that these books are now in our hands genuine and unadulterated.

“3. Lastly, the *agreement of all the manuscripts* of the Old Testament (amounting to nearly eleven hundred and fifty,) which are known to be extant, is a

clear proof of its uncorrupted preservation. These manuscripts, indeed, are not all entire; some contain one part, and some another. But it is absolutely impossible that *every* manuscript, whether in the original Hebrew, or in any ancient version or paraphrase, should or could be *designedly* altered or falsified in the *same* passages, without detection either by Jews or Christians. The manuscripts now extant are, confessedly, liable to errors and mistakes from the carelessness, negligence, or inaccuracy of copyists; but they are not *all* uniformly incorrect throughout, nor in the same words or passages; but what is incorrect in one place is correct in another. Although the various readings, which have been discovered by learned men, who have applied themselves to the collection of every known manuscript of the Hebrew Scriptures, amount to many thousands, yet these differences are of so little *real* moment, that their laborious collations afford us scarcely any opportunities of correcting the sacred text in important passages. So far, however, are these extensive and profound researches from being either trivial or nugatory, that we have, in fact, derived from them the greatest advantage which could have been wished for by any real friend of revealed religion; namely, the certain knowledge of the agreement of the copies of the ancient Scriptures, now extant in their original language, with each other, and with our Bibles. (2)

“Equally satisfactory is the evidence for the integrity and uncorruptness of the New Testament in any thing material. The testimonies, adduced in the preceding section in behalf of the genuineness and authenticity of the New Testament, are, in a great measure, applicable to show that it has been transmitted to us entire and uncorrupted. But, to be more particular, we remark, that the uncorrupted preservation of the books of the New Testament is manifest,

"1. *From their contents* ; for, so early as the two first centuries of the Christian era, we find the very same *facts*, and the very same *doctrines* universally received by Christians, which we of the present day believe on the credit of the New Testament,

"2. *Because a universal corruption of those writings was impossible, nor can the least vestige of such a corruption be found in history.* They could not be corrupted during the life of their authors ; and before their death, copies were dispersed among the different communities of Christians, who were scattered throughout the then known world. Within twenty years after the ascension, churches were formed in the principal cities of the Roman empire ; and in all these churches, the books of the New Testament, especially the four Gospels, were read as a part of their public worship, just as the writings of Moses and the Prophets were read in the Jewish synagogues. (3) Nor would the use of them be confined to public worship ; for these books were not, like the Sybilline Oracles, locked up from the perusal of the public, but were exposed to public investigation. When the books of the New Testament were first published to the world, the Christians would naturally entertain the highest esteem and reverence for writings that delivered an *authentic* and inspired history of the life and doctrines of Jesus Christ, and would be desirous of possessing such an invaluable treasure. Hence, as we learn from unquestionable authority, copies were multiplied and disseminated as rapidly as the boundaries of the church increased ; and translations were made into as many languages as were spoken by its professors, some of which remain to this day ; so that it

(3) Dr. Lardner has collected numerous instances in the second part of his *Credibility of the Gospel History* ; references to which may be seen in the general index to his works, article *Scriptures*. See particularly the testimonies of Justin Martyr, Tertullian, Origen, and Augustine.

would very soon be rendered absolutely impossible to corrupt these books in any one important word or phrase. Now, it is not to be supposed, (without violating all probability,) that *all* Christians should agree in a design of changing or corrupting the original books; and if *some* only should make the attempt, the uncorrupted copies would still remain to detect them. And supposing there was some error in one translation or copy, or something changed, added, or taken away; yet there were many other copies and other translations, by the help of which the neglect or fraud might be or would be corrected.

“Farther, as these books could not be corrupted during the life of their respective authors, and while a great number of witnesses were alive to attest the facts which they record: so neither could any material alteration take place after their decease, without being detected while the original manuscripts were preserved in the churches. The Christians who were instructed by the Apostles or by their immediate successors, travelled into all parts of the world, carrying with them copies of their writings; from which other copies were multiplied and preserved. Now, as we have already seen, we have an unbroken series of testimonies for the genuineness and authenticity of the New Testament, which can be traced backwards, from the fourth century of the Christian era to the very time of the Apostles: and these very testimonies are equally applicable to prove its uncorrupted preservation. Moreover, harmonies of the four Gospels were anciently constructed; commentaries were written upon them, as well as upon the other books of the New Testament, (many of which are still extant,) manuscripts were collated, and editions of the New Testament were put forth. These sacred records, being universally regarded as the supreme standard of truth, were received by every class of Christians with peculiar respect, as being divine compositions,

and possessing an authority belonging to no other books. Whatever controversies, therefore, arose among different sects, (and the church was very early rent with fierce contentions on doctrinal points,) the Scriptures of the New Testament were received and appealed to by every one of them, as being conclusive in all matters of controversy: consequently it was morally impossible, that any man or body of men should corrupt or falsify them in any fundamental article, should foist into them a single expression to favor their peculiar tenets, or erase a single sentence, without being detected by thousands.

“If any material alteration had been attempted by the orthodox, it would have been detected by the heretics; and, on the other hand, if a heretic had inserted, altered, or falsified any thing, he would have been exposed by the orthodox, or by other heretics. It is well known that a division commenced in the fourth century, between the eastern and western churches, which, about the middle of the ninth century, became irreconcilable, and subsists to the present day. Now, it would have been impossible to alter all the copies in the eastern empire; and if it had been possible in the east, the copies in the west would have detected the alteration. But, in fact, both the eastern and western copies agree, which could not be expected if either of them was altered or falsified. The uncorrupted preservation of the New Testament is farther evident,

“3. *From the agreement of all the manuscripts.* The manuscripts of the New Testament, which are extant, are far more numerous than those of any single classic author whomsoever; upwards of three hundred and fifty were collected by Griesbach, for his celebrated critical edition. These manuscripts, it is true, are not all entire: most of them contain only the Gospels; others, the Gospels, Acts of the Apostles, and the Epistles; and a few contain the Apoca-

lypse or Revelation of John. But they were all written in very different and distant parts of the world; several of them are upwards of twelve hundred years old, and give us the books of the New Testament, in all essential points, perfectly accordant with each other, as any person may readily ascertain by examining the critical editions published by Mill, Kuster, Bengel, Wetstein, and Griesbach. The *thirty thousand* various readings which are said to be found in the manuscripts collated by Dr. Mill, and the *hundred and fifty thousand* which Griesbach's edition is said to contain, in no degree whatever affect the general credit and integrity of the text. In fact, the more copies are multiplied, and the more numerous the transcripts and translations from the original, the more likely is it, that the genuine text and the true original reading will be investigated and ascertained. The most correct and accurate ancient classics now extant are those of which we have the greatest number of manuscripts; and the most *depraved, mutilated, and inaccurate* editions of the old writers are those of which we have the fewest manuscripts, and perhaps only a single manuscript, extant. Such are Athenæus, Clemens Romanus, Hesychius, and Photius. But of this formidable mass of various readings, which have been collected by the diligence of collators, not one tenth,—nay, not one hundredth part, either makes or can make any perceptible, or at least any material, alteration in the sense in any modern version. They consist almost wholly of palpable errors in transcription, grammatical and verbal differences, such as the insertion or omission of an article, the substitution of a word for its equivalent, and the transposition of a word or two in a sentence. Even the few that do change the sense, affect it only in passages relating to unimportant, historical, and geographical circumstances, or other collateral matters; and the still smaller number that make any al-

teration in things of consequence, do not on that account place us in any absolute uncertainty. For, either the true reading may be discovered by collating the other manuscripts, versions, and quotations found in the works of the ancients; or, should these fail to give us the requisite information, we are enabled to explain the doctrine in question from other *undisputed* passages of holy writ.

“4. The last testimony, to be adduced for the integrity and uncorruptness of the New Testament, is furnished by the *agreement of the ancient versions and quotations from it, which are made in the writings of the Christians of the first three centuries, and in those of the succeeding fathers of the Church.*

“The testimony of versions, and the evidence of the ecclesiastical fathers, have already been noticed as a proof of the genuineness and authenticity of the New Testament. The quotations from the New Testament in the writings of the fathers are so numerous, that (as it has frequently been observed) the whole body of the Gospels and Epistles might be compiled from the various passages dispersed in their commentaries and other writings. And though these citations were, in many instances, made from memory, yet, being always made with due attention to the sense and meaning, and most commonly with a regard to the words as well as to the *order* of the words, they correspond with the original records from which they were extracted:—an irrefragable argument this, of the purity and integrity with which the New Testament has been preserved.’ (HORNE’S *Introduction to the Critical Study and Knowledge of the Holy Scriptures*, vol. I. chap. 2, sect. 3.)”

The next point to be supported is, the credibility of the Sacred Writings.

We consider that the arguments which have already been used, have an important bearing upon the case now under consideration. In this we refer particu-

larly to the argument of Leslie, and, indeed, we consider it so conclusive in reference to the Prophets, that they need no further defence. What, therefore, we shall now adduce will be in more direct relation to the authors of the New Testament.

Four things uniting in testimony cannot fail to give it credibilty: these are; that the person testifying possess a virtuous character; that he be in a situation to know the facts related; that he have no end of interest to serve in making good the story; and that the account be circumstantial.

That the preceding particulars meet in the Evangelists and Apostles must be admitted.

Charges, to be sure, were preferred by their enemies against them but these related to *sentiments* not to *moral character*. Their *virtue* was so apparent to all who knew them, that their most inveterate enemies did not presume to impeach their integrity of conduct. Of their *sincerity* they gave the most convincing proofs by their boldness of assertion before rulers in Church and State, holding themselves in readiness to seal the truth of their testimony with their blood; and when in fact they were brought to suffer death for their religion, they gave no symptoms of retraction, or of uneasiness from a consideration of possible mistake.

That they were in a situation to *know* the things of which they have testified, can no more be doubted than that they existed; for, they were contemporary with our Lord; associated with him; bore him company; and were eyewitnesses of his wondrous works.

So far were they from having any sinister ends to accomplish by supporting the cause of their Master, that the part they acted subjected some of them at least, to worldly loss, and exposed all of them to dishonor, hardships, and death.

Lastly. Their testimony is highly *circumstantial*. The history of the Evangelists and the Acts of the Apostles abound with references to individuals then living, among whom, were persons of consequence; to the times *when* and places *where*, the miracles were wrought; &c. Now, if the things recorded had not been true, how easily might they have been refuted; but no such refutation was ever attempted. When, therefore, all circumstances are taken into view, the credibility of the sacred writers and writings, demands our full belief, and bids defiance to open and daring scepticism.

We have now only to examine the miracles recorded; and determine, whether they can be reconciled with natural principles: if so, nothing is gained by the argument; if not, our argument is effectual and the truth of Revelation is supported; inasmuch as no one can suppose, that the Deity would so work as to give support to a *fabrication*.

The first which we select of those already mentioned, is *the plague of darkness*, Exodus x. The darkness continued three days, and afflicted the Egyptians only, for, "*all the children of Israel had light in their dwellings.*" The *continuance* of this darkness for *three days*, proves sufficiently that it did not arise from an eclipse of the sun: But, allowing this phenomenon to have arisen from an eclipse of that luminary, on what ground can it be accounted for, that the darkness was confined to the Egyptians.

In the next place, we notice the destruction of the *first-born* of the Egyptians. In this case, two circumstances should be noticed: 1. The judgment was threatened *previous* to any plagues being brought upon Pharaoh and his people: 2. None of the Egyptian families experienced death, but the first-born; and not *one* of the Israelites was harmed. These two circumstances alone are sufficient to show that the agent of this calamity could not have been an epidemic

disease or any thing of the kind. The cause of the phenomenon is evidently to be sought in the *immediate* interposition and power of the Deity.

The miracle of dividing the waters of the Red Sea, next demands attention. Observe here the *facts* in the case ;—the divided waters *stand up on each side* ;—a strong east wind is made the *instrument*, which begins to act at the *stretching out of the hand of Moses* ;—the time to the Israelites is *critical* ;—and the waters are closed upon Pharaoh and his hosts, at the same signal by which they were opened for the Israelites. To evade the force of this argument, infidels have labored to show, that there was here a ledge of rocks, and that the *Etesian* winds which blow strongly during the summer from the north-west, opened a passage for the Israelites. To show the futility of the argument urged, we need only appeal to matters of fact. The place where the Israelites encamped before the sea was divided, was *Pihahiroth*, which signifies “the mouth of the ridge,” answering to the chain of mountains lining the western coast of the Red Sea. In this chain, it seems, there is but one opening sufficient for the passage of such an immense concourse of people ; which, together with the import of the modern names of places near this opening ; such as, *Ras Musa* [the Cape of Moses ;] *Harnam Faraun* [Pharaoh’s Springs ;] &c., shows clearly enough where the passage of the Israelites was effected. At this place, Bruce, the noted traveller states, that there is no such ledge of rocks ; and he makes the depth of water to be about fourteen fathoms or about 84 feet, and the breadth between three and four leagues, that is, 9 or 12 miles. It may be well to remark here also, that formerly, the branch of the sea which the Israelites crossed, extended twenty-five miles further north than at present. If then, there have been such a falling back of the water, the *depth* at least at the

passage was then still greater than it is now. In view of this, we leave the reader to judge whether the known wind from the northwest or a wind from any other quarter, without supernatural commission, could have produced such an effect, making the passage *dry*. But this infidel reasoning contradicts, by the way, the history itself, for that makes the wind to be an *east* one.

We may further remark concerning this event, that if it happened agreeably to any established laws of nature, how strange it is, that no other instance of the kind, either there or elsewhere, has been related by any historian, ancient or modern, sacred or profane. And, if possible, more surprising still, that this event should have occurred under such circumstances, and in the shape it did. The sea beginning to experience commotion on the stretching out of the hand of Moses; the waters standing in *heaps* on each side of the channel; &c.

The *cloud* also, which accompanied the Israelites, is to be esteemed *miraculous*. It is agreeable to the laws of nature for clouds to be carried about by the wind; but, in this instance, the cloud is seen going before the Israelites; moving when they were commanded to march; standing still when they were to encamp: and while it was a directory by day, as a cloud; at night, it assumed the character of a pillar of fire.

The falling of the *manna* in the wilderness for forty years, is another unquestionable miracle. The circumstances of the case, which should be noticed, and which we borrow from the author so much quoted already, are, 1. "That it fell but six days in the week; 2. That it fell in such prodigious quantities as sustained three millions of souls; 3. that there fell a double quantity every Friday, to serve the Israelites for the next day, which was their sabbath; 4. that what was gathered on the first five days of

the week, stank and bred worms, if kept above one day; but that which was gathered on Friday, kept sweet for two days; and 5, that it continued falling while the Israelites remained in the wilderness, but ceased as soon as they came out of it, and got corn to eat in the land of Canaan." These are circumstances in which there could have been no possible mistake; and therefore, there must have been in the case an immediate interposition of the Almighty. We will only add, that this wilderness has been thoroughly traversed in various ages, by individuals and companies of men, and no such supply of food was ever met with, which proves that it was out of the ordinary course of nature.

Passing to the New Testament, we shall meet with miracles equally striking as those adduced from the Old. Notice here, the healing of the paralytic; the instant cure of the withered hand; the converting water into wine; the giving of sight to the blind; the restoring of the dead to life; and the resurrection of Christ himself from the dead. As to the *fact* of these things, none of them was done in secret; the number of witnesses being from a number of individuals to a whole *multitude*. If these things were not literally so, would they have been recorded as happening in presence of so many;—common understanding would have dictated a different course. But, the credibility of the Sacred Writings, having, as we think, been sufficiently established, we forbear on this point; and conclude that these occurrences were *miraculous*.

With regard to the resurrection of our Lord, as an attestation of a Divine commission, it is evidence of the most irrefragable nature; and, that unbelievers have uniformly considered it so, is shown by their having directed all their force against it. The Jews themselves, on learning that *the body was missing*, became alarmed, knowing that if he was risen from

the dead agreeably to his declaration while living, the circumstance would go greatly in favor of the Christian cause. In this extremity, they devised that the keepers should falsely say, that, "while they slept his disciples came and stole him away." It seems that this was their only attempt then and ever after, to explain the alleged resurrection of Christ. But how pitiful was the expedient! Persons in a state of *sleep* are procured, to testify to what occurred while they were in that state! Not only the Pharisees, but the Jews generally, appear to have soon abandoned the scheme, at least, they did not presume to urge it at any time after, when the Apostles were undergoing an examination and trial, in court, on the subject of their religion.

Against the doctrine of Christ's resurrection, no argument has been found or can be found of any weight. So long as the *credibility* of the Sacred Writings can be maintained, and so long as the *circumstances* attending our Lord's resurrection exist, so long will the case remain unaccounted for, but on Christian ground, namely, that his body was resuscitated by the immediate power of Jehovah.

We now pass to the *Second* branch of the External Evidence, by which the truth of the Scriptures is to be established, namely, *Prophecy*.

Prophecy relates to things yet to come; and differs from mere judgment or conjecture from this circumstance, that the state of things, when the prophecy is uttered does not afford the idea of such occurrences. To explain the case. When impositions are practiced upon *colonies*, by the legislative department of the parent country; and when the strength of such colonies is sufficient, in all probability, to resist such aggressions, the state of things may be *data* on which to found a *judgment*, that remonstrance will be made against such acts, and war ensue with its

consequences. Or, when a nation is found to have approximated far towards general corruption; when proper principle is not regarded among those in authority, and the people are oppressed, a probable, and in an extreme case, all but a certain *judgment* may be passed as to the consequences. But *prophecy* goes, and must go, on a different principle. Not, however, but that there may be room for prophecy, where, from the state of things, some idea may arise respecting possible things in the natural course of causes and effects. The prophecies, however, recorded in Scripture would generally have nothing to fear if the preceding observations should be regarded in an absolute sense; for, so far were present appearances from indicating things foretold, that the *reverse* might in the order of things be expected.

If then, such be the proper understanding of the term *prophecy*, and future events have been predicted, we have a strong additional proof of the truth of the Scriptures; for what mind, but that of the Deity, can penetrate the future, and see events yet *to be*? To man it is not naturally given to "know what shall be on the morrow" or even the next hour, much less, to know the events of future centuries. But that events have been clearly and truly foretold, the Scripture affords abundant evidence, some of which we select for examination.

PROPHECIES RELATING TO THE JEWS.

The first intimation of man's redemption is a prediction which no being could have uttered but God himself. "I will put enmity between thee and woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Though this was not uttered through the medium of a prophet, yet, we consider it in the light of a prophecy, inasmuch, as it was from God, and related to

what should be. After all the attempts made to resolve the whole transaction with which the above text stands connected, into *allegory*, the import of the prediction is evidently this; "the serpent and the seed of the woman are the representatives of two invisible and mighty powers; the one good, the other evil; the one divine, though incarnate of the woman, the other diabolic." The enmity set forth in the passage has ever existed between those parties and the contest growing out of that enmity has been carried on in the world without cessation; and the results so far have answered to what is asserted in the text; "it shall *bruise thy head* and thou shalt *bruise his heel*. When Christ was crucified, his *heel* was bruised, and since that when persecution has raged, he has experienced a similar effect though in a different shape; but when, in the first case, Christ was raised, the *head* of the serpent was bruised; and in the latter case, when God has made the Christian cause to triumph, the wound of the serpent has been repeated. As it has been, so it is now, and so it shall be, till *all* that was designed in the prediction shall be fully accomplished, and which shall be found to embrace the universal spread of the Gospel, *bruising the serpent's head* in all the kingdoms and countries of the earth.

But, confining ourselves to the *past* and *present*, who, at the first, could have confidently and safely stated, that such would be the state of facts through so many successive ages? that all would not go over to one or the other of the opposing parties? The time has been when past experience and all probabilities, were opposed to the hope, that the cause of the seed of the woman should prevail, and yet it stands recorded, "*it [rather he] shall bruise thy head.*"

In the case presented, we conceive, is a prophecy, which, from its fulfillment so far, could have originated only in *Divine prescience*.

The next prediction which we would bring into view, is that uttered by *Jacob*, at the close of his life: Gen. xlix. 10. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come: and unto him shall the gathering of the people be." That this prophecy related to Jesus Christ is obvious; and, in this application of it, it has been clearly fulfilled. "It is sufficient here," says Mr. Watson, "to allege, that Judah, *as a tribe*, remained till after the advent of Jesus Christ, which cannot be said of the long-dispersed ten tribes, and scarcely of Benjamin, which was merged in the tribe of Judah." Dr. Paley observes with respect to the passage; "This prophecy marks the regal dignity of the tribe of Judah with the utmost historic precision; for, the legislative authority did really continue in the House of David, and the Asmonean family until the time of Herod, who slew the infants of Bethlehem; and when our Saviour was about ten or twelve years old, Menelaus, the son of Herod, was deposed, and Judah was governed by a Pagan Proconsul." Here, we see, the sceptre departed from Judah, and a lawgiver from between his feet. This is sufficient to support the assertion, that the prediction of Jacob related to Christ, and that in him it has been fulfilled.

It has, however, been asked, by way of objection, where the supremacy of Judah was, when Nebuchadnezzar carried the whole nation of the Jews captive to Babylon; when Alexander subdued Palestine; and when it was a tributary province of the Roman empire? In reply, it is enough to say, that the prediction does not contemplate *supreme* jurisdiction. The truth is, the tribe through all its vicissitudes preserved such a character as to retain its ensigns, chiefs, and *tribeship*, so as to possess an authority, properly represented by a *sceptre* and *lawgiver*. It is not unusual for a country which has been conquered, to retain its former princes and government,

though in a tributary condition. Such we assert the tribe of Judah to have been till a short period from the appearance of our Lord, when it was mingled with the common mass of the Jews, and, with them, suffered a dispersion among all tribes and nations.

To realize the force of this prophecy, as an argument in favor of the truth of Revelation, let us consider, that it was uttered in the very infancy of Israel, by Jacob, the father of the fathers of the twelve tribes of that people. The lapse of time had buried ten of the twelve tribes in oblivion; the eleventh became so reduced and obscure as to lose its designation; the tribe of Judah alone remained to support the name of the Jewish nation until the *Messiah* should come. In consideration of such circumstances, how striking is the prediction. Well may a writer say in reference to the case; "What prescience of countless contingences, occurring in the intervening ages, does this imply?—A prescience, truly, which can only belong to God."

The predictions in the Old Testament, respecting the Jewish nation, are very numerous, and, too much so, to receive particular notice in the present work. Those who desire to see these things detailed, and to learn their exact fulfillment, will do well to read *Bishop Newton's Dissertation on the Prophecies*. However, we would here notice three topics which characterize the predictions of Moses, and all the other prophets, in relation to the Jews: These are,—1st, their frequent departures from their own laws; 2d, their signal punishment by invasions, captivities, &c.; and 3d, their final restoration to their own land. All of these have taken place. The last was accomplished, to a certain extent, by the return from Babylon; but, in an eminent sense, it is still future.

Moses speaks of their apostacies, and the consequences thereof, in the following manner: "I know that after my death, ye will *utterly corrupt* yourselves,

and turn aside from the way which I have commanded you, and *evil* will befall you in the latter days," Deut. xxxi. 29. This Moses could not have spoken, but by *inspiration of God*. The rebellious race had already died in the desert, and the then race were so disposed to obedience, that the aspect of the future was encouraging; but still, Moses predicts the contrary; and the prediction is accomplished

It should be noticed in this place, that Moses represents the calamities of the Jews; such as famines, pestilences, invasions, &c., as arising *exclusively* from their departure from God. That this proved to be the fact, may be shown from their history. We venture to affirm, that none but an inspired man could foresee that the above, without an exception, should take place. What could have been discovered in the course of things to warrant the sentiment, that a small State should remain impregnable against powerful neighboring nations, provided, they were obedient, for this is implied? Or, in plainer terms, that they should not be brought into subjection to any nation, or made to experience any calamity, but for their disobedience to their law? The case assumes a principle, which, in the course of things, is not infallible, namely, that of the inseparable connexion of national prosperity with an observance of the Holy Writings; and also, national adversity with a departure from those Writings.—The view taken of this prophecy, most assuredly goes to support its Divine origin, and proves it to be prophetic.

Besides the ordinary calamities or punishments which should befall the Jews in their own dominions, they were to be "scattered among all people, from the one end of the earth even to the other." Deut. xviii. Agreeably to this prediction, they may be found *scattered* among all the trading nations of the world. In this scattered state, the Jews have found "*no ease*;" and have become what it was foretold

they should become “a *proverb* and a *by-word* among all nations.” It was also predicted that they should suffer from the “*stranger*,” The stranger that is within thee shall get above thee *very high*, and thou shalt come *very low*.” Let the treatment be recollected here, which the Jews now experience from Turks and others in Palestine ; and the fulfillment of the prediction will be clearly seen.

In our few remarks on the twenty-eighth chapter of Exodus, it has not been our design to confine the prophetic expressions therein, to the final destruction of the Jewish polity and their consequent dispersion by the Romans ; for it is to be admitted, that much of the chapter relates to occurrences prior to that time, when their cities were taken by Shishak king of Egypt, Shalmaneser, king of Assyria, Nebuchadnezzar, Antiachus Epiphanes, &c.

The next case we adduce is that of *Abraham*, the great progenitor of the Jews. At a time when he, as well as Sarah, his wife, was greatly advanced in age, and he had no child, it was foretold that his posterity should be multiplied beyond that of other nations. These predictions may be found in Gen. xii. 1—3. xvi. 3. Ex. xxxii. 13. Gen. xiii. 16. xv. 5. xvii. 2, 4—6. xxii. 17. xxvi. 4. xxviii. 14. xxxii. 12. xxxv. 11. Their fulfillment may be seen by a reference to the following : Exod. i. 7, 9, 12. Numb. xxiii. 10. Deut. i. 10. x. 22. Ezek. xvi. 7. Heb. vi. 14. The number of the Israelites in less than five hundred years after the first of the above predictions was uttered, was six hundred thousand men, besides women and children : and the truth of this estimate does not depend solely on Scripture account, for the computation is supported by profane authors, and so much so, that no rational doubt *can* be entertained, as to the exactness of the completion.

“*Ishmael's* name and fortune were announced before he was born, particularly, that his descendants

should be very numerous, and that he should beget twelve princes. The whole came to pass precisely as it was foretold. Compare Gen. xvi. 10—12. xvii. 20. and xxv. 12—18. *I will make him a great nation*, said Jehovah to Abraham, Gen. xvii. 20.; and this prediction was accomplished as soon as it could be in the regular course of nature. From Ishmael proceeded the various tribes of Arabs, (also called Saracens by Christian writers,) who anciently were, and still continue to be, a very powerful people. They might indeed be emphatically styled a *great nation*, when the Saracens made their rapid and extensive conquests during the middle ages, and erected one of the largest empires that ever was in the world. *He will be a wild man*, Gen. xvi. 12. literally a *wild ass-man*, that is, as wild as a wild ass: and the account of that animal in Job xxxix. 5—8, affords the best possible description of the wandering, lawless, and freebooting lives and manners of the Arabs. “Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass? Whose house I have made the wilderness, and the barren land his dwellings. He scorneth the multitude of the city, neither regardeth he the crying of the driver. The range of the mountains is his pasture, and he searcheth after every green thing.” God himself hath sent them out free, and has loosed them from all political restraint. The same *wilderness* in which their ancestor, Ishmael, dwelt more than three thousand seven hundred years ago, is still *their habitation*; and *in the barren land*, where no other human beings could live, they *have their dwellings*. They *scorn the city*, and therefore have no fixed habitations. For their *multitude* they are not afraid. When they make depredations on cities, towns or caravans, they retire into the desert with such precipitancy, that all pursuit is eluded; and, in this respect, *the crying of the driver is disregarded*. They may be said to have no lands;

and yet, the range of the mountains is their pasture; they pitch their tents, and feed their flocks wherever they please; and they search after every green thing, are continually looking after prey, and seize every kind of property that comes in their way. It was further foretold, that Ishmael's *hand should be against every man, and every man's hand against him*. Sesostris, Cyrus, Pompey Trajan, and other ancient sovereigns and potentates, vainly attempted to subjugate the wandering Arabs: though they had temporary triumphs over some tribes, they were ultimately unsuccessful. From the commencement of the Ishmaelites to the present day, they have maintained their independency; and, if there were no other argument to evince the divine origin of the Pentateuch, the account of Ishmael, and the prophecy concerning his descendants, collated with their history and manner of life during a period of nearly four thousand years, would be sufficient: it may indeed be pronounced absolutely demonstrative.*

Jeremiah foretold, in a clear and remarkable manner, the conquests of Nebuchadnezzar, and the captivity of the Jews by him, xxvii. The Jews imprisoned him for this prediction; where he was kept when Nebuchadnezzar took the city, and set him at liberty, xxxix. 11—14. This prophet was opposed by several false prophets, who persuaded the people that no evil should come upon them; of whom, Jeremiah foretold, that Hananiah should die that same year in which he uttered his false prophecies, Jer. xxviii. 16, 17; and that Ahab, the son of Kolaiah, and Zedekiah, the son of Maaseiah, should be taken captive by Nebuchadnezzar, and slain in the sight of the people of Judah, and roasted in the fire, xxix. 21, 22, all of which happened according to the declaration of the prophet.

*Horne's Introduction.

“Josiah was prophetically announced, by name, three hundred and sixty-one years before the event, 1 Kings xiii. 12, by a prophet, who came out of Judah on purpose to denounce the judgments of God upon the priests of the altar, and upon the altar itself, which Jeroboam had then recently erected at Bethel. The delivery of this prediction was accompanied with two miracles;—one wrought upon Jeroboam, by the drying up of his hand, which he had raised against the prophet, at whose prayer it was restored to him again; the other miracle was performed upon the altar, by rending it, and pouring the ashes from it. The fulfillment of this prophecy was no less remarkable, plainly showing it to be,—not from man, but from God.” 2 Kings xxiii. 15.

“Isaiah predicted the utter subversion of idolatry among the Jews, ii. 18—21: and on their return from the Babylonish captivity, more than two hundred years afterwards, they were perfectly cured of this strange infatuation. The same prophet foretold, that general distress and ruin, would befall the Jewish people, on account of their extreme wickedness: and within two hundred years afterwards the calamities denounced overtook them, Isa: iii. 1—14; compared with 2 Chron. xxxvi. On the capture, however, of Jerusalem, by the Chaldeans, a few poor persons were left to till the ground, precisely as Isaiah had prophesied. Isa. xxiv. 13, 14; compared with Jer. xxxix. 10.”

Ezekiel, while a captive in Chaldea, predicted that the Jews remaining in Judea should be severely chastised on account of their disobedience; that a third part should perish by pestilence and famine; one third part by the sword; and the remainder scattered into all the winds, and even then, they should suffer from the sword; all of which in a few years came to pass by means of the Chaldeans.

Finally, Hosea foretold the present condition of Israel in the following words: "They shall be wanderers among the nations," ix. 17.

The instances of predictions respecting the Jews, which have been adduced, are few in number to what are found in the Old Testament: but these must suffice.

PREDICTIONS RELATING TO NATIONS, NEIGHBORING TO THE JEWS.

With regard to those prophecies that relate to the nations or empires which were neighboring to the Jews, we have not room to dwell on them; the most we can do in the case, is, to refer the reader to the places where they may be found. Respecting *Tyre*, see Ezek. xxvi. 3—5; also, verses 14 and 21. xxviii. 19. Concerning *Egypt*, see Ezek. xxix. 15, 16. xxx. 6, 12, 13. With regard to *Ethiopia*, *Nineveh*, and *Babylon*, Isa. xviii. 1—6. xx. 3—5. xliii. 3. Ezek. xxx. 4—6.* Nah. i. 8, 9, 10. ii. 8—13. iii. 17—19. Zeph. ii. 13—15. Isa. xlii. 4. xlv. 27. xiv. 23. Jer. li. 7, 36, 39, 57. l. 24, 38, 39, 40, &c.

That the prophecies above referred to have been fulfilled, appears from both sacred and profane history, and the reports of travellers.

PROPHECIES DIRECTLY ANNOUNCING THE MESSIAH.

This class of predictions are numerous, and such as must carry conviction to every unprejudiced mind: they are such as cannot be referred to the dictates of natural penetration; inasmuch as they exhibit *minute* circumstances of *times*, *places*, and *persons*, which indeed were not necessarily connected with the prin-

*Nahum iii. 8—10, after the accomplishment of the doom of *Ethiopia*, tells us what it was, *which see*.

cipal event, nor were they probable, either in themselves or in their relation.

The prophecies of the Old Testament announced distinctly, that the Messiah was to come when the government should be lost from Judah. This we have had occasion to notice already; "The sceptre shall not depart from Judah, &c." Gen. xlix. 10. We showed that this occurred when our Saviour was ten or twelve years old, which proves that the *Shiloh* had then come.

Daniel determines the precise time when he was to come, to make an end of sin; to make reconciliation for iniquity, and to bring in an everlasting righteousness, ix. 24—27. "He fixes the seventy weeks, of years, that is, four hundred and ninety years, on one side, at the edict of Artaxerxes, for the rebuilding of Jerusalem, which was accomplished by Nehemiah; and, on the other, at the death of the Messiah, and the establishment of the church." "The prophets Haggai ii. 6—9, and Malachi iii. 1, foretold that the Messiah, the *desire of nations, whom they were seeking*, should come before the destruction of the second temple, and that his presence should fill it with a glory which the first temple had not, though it was far richer and more magnificent." The Jerusalem temple was destroyed about forty years after Christ had preached in it, which shows that the *desire of nations* had come.

Micah predicted the *place* where the Messiah should be born and the *tribe* from which he should spring; the place was *Bethlehem*, and the tribe was that of *Judah*; and these, according to Evangelical record, were fulfilled.

Isaiah foretold that the Messiah should be born of a virgin, Isa. vii. 14, and that he should be of the line or family of David, ix. 6, 7. xi. 1, 2, which was a particular branch of the tribe of Judah. For further particulars, the reader is referred to the follow-

ing passages: Isa. liii. 1, 2, 3. viii. 14, 15. vi. 9, 10, 11. xlii. 1, &c. lx. 10. lv. 13. lvi. 6, 7, 8; also the whole of Chapter liii., which deserves particular attention. Compare with these, the evangelical accounts of the works and sufferings of Christ; together with the success of the Gospel.

To the prophecies of Isaiah may be added those of David, who foretold the change that was to take place in the priesthood, by the Messiah; the office he should sustain; the sufferings he should undergo; his triumph over the grave; &c. Ps. ii. 6, &c. xxii. cx. xvi. 10;* the latter compared with Matt. xxviii. 6: compare also Hos. vi. 2, with Matt. xx. 19. xxviii. 1—7, and 1 Cor. xv. 4, &c.

Lastly, it was predicted that the Messiah, abolishing the *Old*, should introduce a *New* Dispensation, bringing in a more complete and rational economy. Compare Jer. xxxi. 31—34, with Heb. viii. 6—13.

Passing over a great multitude of other prophecies clearly relating to Christ's advent, offices, &c., we next request the reader's attention to those predictions by Christ himself, relative to his *sufferings, death, resurrection and ascension*; and also *the destruction of Jerusalem*.

Relative to the above, we copy from *Horne's Introduction*, vol. i. p. 611.

That he was to be betrayed by one of his disciples, and by Judas Iscariot.

"PROPHECY.—John vi. 70, 71. Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him. Matt. xx. 18. Behold we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests and unto the scribes. (See also Matt. xvii. 22. Mark x. 33. Luke ix. 44.)

*The word *hell* [Hades] in *this* passage, means the grave.

Matt. xxvi. 2. Ye know, that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified. John xiii. 10, 11. Ye are clean, but not all; for he knew who would betray him, therefore said he, ye are not all clean. 18. (xvii. 12. Mark xiv. 18.) Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. (Matt. xxvi. 21. John xiii. 21. Luke xxii. 21.) John xiii. 26. He it is to whom I shall give a sop; he gave it to Judas Iscariot. (Mark xiv. 20.) Mark xiv. 42. He that betrayeth me is at hand. (Matt. xxvi. 46.)

FULFILLMENT.—Matt. xxvi. 14, 15, 16. One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver; and from that time he sought opportunity to betray him. (Mark xiv. 10. Luke xxii. 3. John xiii. 2.) Matt. xxvi. 47, 49. Judas one of the twelve came, and with him a great multitude with swords and staves from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast; and forthwith he came to Jesus and said, Hail, master, and kissed him.

§ 2. *That his other disciples would forsake him.*

PROPHECY.—Mark xv. 27. Matt. xxvi. 31. Jesus saith unto them, All ye shall be offended because of me this night, for it is written, 'I will smite the shepherd, and the sheep shall be scattered.' John xvi. 32. The hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone. John xviii. 8, 9. Jesus answered, If ye seek me, let these go their way; that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

FULFILLMENT.—Matt. xxvi. 56. Then *ALL the disciples FORSOOK him and fled.* Mark xiv. 50. *And they ALL FORSOOK him and fled.*

§ 3. *That Peter would deny him.*

PROPHECY.—Luke xxii. 31, 32. Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not, and when thou art converted, strengthen thy brethren. John xiii. 38. Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou has denied me thrice. (See also Matt. xxvi. 34.) Mark xiv. 30. Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

FULFILLMENT.—Luke xxii. 60, 61, 62. Peter said, Man, I know not what thou sayest; and immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice; and Peter went out, and wept bitterly. (See also Matt. xxvi. 75. John xviii. 27.) Mark xiv. 72. The second time the cock crew, and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice.

§ 4. *The circumstances, place, and manner of his sufferings.*

(i,) *That he should suffer.*

PROPHECY.—Matt. xvi. 21. Mark viii. 31. Luke ix. 22. Jesus began to teach *and* to show unto his disciples, how that he, the son of Man, must go unto Jerusalem, and suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and after three days, be raised again the third day. Mark ix. 31. Matt. xvii. 22, 23. The Son of Man shall be delivered into the hands of men; and they shall kill him; and after that he is killed, he shall rise the third day. Mark x. 33, 34. Matt. xx. 18, 19.

Luke xviii. 31, 33. Behold, we go up to Jerusalem, and all things that are written in the prophets concerning the Son of Man shall be accomplished: and the Son of Man shall be betrayed, *and* delivered unto the chief priests, and unto the scribes; and they shall condemn him unto death, and shall deliver him unto the Gentiles. And they shall mock and spitefully entreat him, and shall scourge him, and shall spit upon him, and shall kill him, and crucify *him*; and the third day he shall rise again.

FULFILLMENT.—John xi. 53. They took counsel together to put him to death. Matt. xxvi. 4. Mark xiv. 1. Luke xxii. 2. And consulted how they might take Jesus by subtilty, and put him to death. Matt. xxvi. 66. Mark xiv. 64. Luke xxii. 71. They answered and said, ‘He is guilty of death’ . . . and they all condemned him to be guilty of death. Matt. xxvii. 26. Luke xxiii. 24. John xix. 16. When he had scourged Jesus, he delivered him to be crucified. John xix. 18. Matt. xxvii. 35. Luke xxiii. 33 Golgotha; where they crucified him, and two others with him. Luke xxiv. 6, 7, 26, 46. Remember how he spake unto you when he was yet in Galilee, saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’ ‘Ought not Christ to have suffered these things?’ Thus it behoved Christ to suffer, and to rise from the dead the third day. Acts ii. 23. Him ye have taken, and by wicked hands crucified and slain. Acts xiii. 27. They have fulfilled (*the prophecies*) in condemning him. Acts xvii. 3. (*Paul opened and alleged out of the Scriptures*) That Christ must needs have suffered and risen again from the dead. Gal. iii. 1 Christ hath evidently been set forth crucified among you.

(ii.) *The PLACE where he should suffer, viz. at Jerusalem.*

PROPHECY.—Matt. xvi. 21, Luke ix. 31. He must go unto Jerusalem and suffer. Luke xiii. 31, 33.

Herod will kill thee. It cannot be that a prophet perish out of Jerusalem. Luke xviii. 31. Matt. xx. 18. We go up to Jerusalem, and all things that are written by the prophets concerning the Son of Man shall be accomplished.

FULFILLMENT.—Luke xxiv. 18. Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? (See also Matt. xxvii. Mark xv. Luke xxiii. John xix.) Acts xiii. 27. They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him. Heb. xiii. 12. Jesus—suffered without the gate.

(iii.) *The PERSONS, by whom he was to suffer, viz. particularly by the Chief Priests and Gentiles.*

(a.) *By the Chief Priests.*

PROPHECY.—Matt. xvi. 21. Mark viii. 31. Luke ix. 22. He must suffer many things of the elders and chief priests and Scribes. Matt. xvii. 12. Likewise shall also the Son of Man suffer of them. Mark x. 33. The Son of Man shall be delivered to the chief priests, and to the scribes, and they shall condemn him to death.

FULFILLMENT.—Matt. xxvi. 3, 4. John xi. 53. Then assembled together the chief priests and the scribes and the elders of the people, unto the palace of the high-priest who was called Caiaphas; and consulted that they might take Jesus by subtilty and kill him. John xviii. 13, 24. Matt. xxvi. 57. They led him away to Annas first. Now Annas had sent him bound unto Caiaphas the high-priest. Matt. xxvi. 65, 66. Mark xiv. 64. The high-priest rent his clothes, saying, 'He hath spoken blasphemy,—what think ye?' They answered and said, 'He is guilty of death.' Matt. xxvii. 20. Luke xxiii. 18. The chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus. Luke xxvi. 20.

Acts xiii. 28. The chief priests and our rulers delivered him to be condemned to death.

(b.) *By the Gentiles.*

PROPHECY.—Luke xviii. 31, 32. Mark x. 33. Matt. xx. 19. The Son of Man shall be delivered to the Gentiles. (Note, that when Jesus foretold that he should be crucified, it also implied that he should be delivered to the Gentiles; for crucifixion was a Roman not a Jewish punishment.)

FULFILLMENT.—Acts xiii. 28. Though they found no cause of death *in him*, yet desired they Pilate that he should be slain. Matt. xxvii. 1. Mark xv. 1. They delivered him unto Pontius Pilate the governor. John xviii. 31, 32. Pilate said unto them, 'Take ye him and judge him according to your law.' The Jews therefore said unto him, 'It is not lawful for us to put any man to death;' that the saying of Jesus, might be fulfilled. Mark xv. 15. Luke xxiii. 24. Pilate delivered Jesus, when he had scourged him, to be crucified. Acts iv. 27. Against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together.

(iv.) *The manner of his sufferings, viz. by mocking and crucifixion.*

(a.) *Jesus foretold that he should be mocked.*

PROPHECY.—Mark ix. 12. The Son of Man must suffer many things and be set at nought. Luke xviii. 32. Mark x. 34. The Son of Man shall be delivered to the Gentiles, and shall be mocked, and spitefully entreated, and spitted on.

FULFILLMENT.—*At the high priest's.*—Matt. xxvi. 67, 68. Mark xiv. 65. Then did they spit in his face and buffeted him, and others smote him with the palms of their hands, saying 'Prophecy unto us thou Christ, who is he that smote thee?—*Before Herod.* Luke xxiii. 11. Herod with his men of war set him at nought, and mocked him, and arrayed him in a gor-

geous robe. *At Pilate's judgment hall.*—Mark xv. 17, 18, 19. Matt. xxvii. 28. John xix. 2. They clothed him with purple, and platted a crown of thorns and put it about his head, and began to salute him. 'Hail, king of the Jews!' and they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. *At the Cross.*—Mark xv. 29, 32. They that passed by railed on him, wagging their heads and saying, 'Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross.' Likewise also, the chief priests mocking, said, among themselves, with the scribes, 'He saved others, himself he cannot save; let Christ the king of Israel descend now from the cross, that we may see and believe.' And they that were crucified with him reviled him.

(b.) *Jesus foretold that he should be crucified.*

PROPHECY.—John iii. 14. As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. John xii. 32. And I, if I be (*more correctly*, when I am) lifted up from the earth, will draw all men unto me. John viii. 28. When ye have lifted up the Son of Man, then shall ye know that I am he. Matt. xx. 19.... To mock and to scourge, and to crucify him.

FULFILLMENT.—Matt. xxvii. 31. John xix. 16. They led him away to crucify him. Luke xxiii. 33. Mark xv. 24. When they were come to the place which is called Calvary, there they crucified him. Luke xxiv. 6, 7. Remember how he spake to you.... The son of man must.... be crucified. Compare also Luke xxiv. 20. Acts ii. 23, and iv. 10, 1 Cor. i. 23, Gal. iii. 1.

§ 5. *Jesus Christ predicted his resurrection.*

PROPHECY.—John ii. 19, 21. Jesus said, 'Destroy this temple, and in three days I will raise it up.' He spake of the temple of his body. John x. 17. I lay down my life that I might take it again. Mark x. 34.

(See also Mark viii. 31, Luke ix. 22.) They shall kill him, and the third day he shall rise again. Matt. xxvii. 62, 63. The chief priests and Pharisees came together to Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, 'After three days I will rise again.'

FULFILLMENT.—Luke xxiv. 5, 6. Why seek ye the living among the the dead? he is not here but is risen; remember how he spake to you when he was yet in Galilee. See also Matt. xxviii. 6, and xxviii. 9, 11. Luke xxiv. 15, 34, 36, John xx. 14, 19, and xxi. 4. John xx. 27. Then saith he to Thomas, 'Reach hither thy finger, and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing.' Acts i. 3. To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days. Acts x. 40, 41. Him God raised up the third day and showed him openly, not to all the people, but to witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. See also Acts ii. 32, and iv. 33. 1 Cor. xv. 20. Acts xvii. 3. xxvi. 23. Rom. i. 4.

§ 6. *Jesus Christ foretold that he would appear again to his disciples.*

PROPHECY.—John xvi. 16, 22. A little while and ye shall not see me, and again a little while and ye shall see me, because I go to the Father. I will see you again. Matt. xxvi. 32. Mark xiv. 28. After I am risen again I will go before you into Galilee. Matt. xxviii. 10. Mark xvi. 7. Go tell my brethren that they go into Galilee, and there shall they see me.

FULFILLMENT.—Mark xvi. 14. John xx. 19. Luke xxiv. 36. He appeared to the eleven as they sat at meat, and upbraided them with their unbelief. Matt. xxviii, 16, 17. The eleven disciples went away into Galilee, into a mountain where Jesus had appointed

them. And when they saw him they worshipped him, but some doubted. John xxi. 1. Jesus showed himself again to the disciples at the sea of Tiberias. 1 Cor. xv. 5, 6. He was seen of Cephas, then of the twelve, after that he was seen of above five hundred brethren at once.

§ 7. *Jesus Christ foretold his ascension into heaven.*

PROPHECY.—John vi. 62. What if ye shall see the Son of Man ascend up where he was before. xvi. 28. I came forth from the Father, and am come into the world, again I leave the world, and go to the Father. xx. 17. I am not yet ascended to my Father ; but go to my brethren and say unto them, ‘I ascend unto my Father and your Father, and to my God and your God.’ (See also John vii. 33, xiii. 33, xiv. 19, and xvii. 13.)

FULFILLMENT.—Mark xvi. 19. After the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God. (See also Luke xxiv. 51.) Acts i. 9, 10. While they beheld he was taken up, and a cloud received him out of their sight. They looked stedfastly toward heaven as he went up. Eph. iv. 10. He that descended is the same also that ascended up far above all the heavens. See also 1 Pet. iii. 22. Heb. ix. 24. iv. 14. vi. 20. 1 Tim. iii. 16.”

In conclusion we turn the reader’s attention to the predictions of Jesus Christ relative to *the destruction of Jerusalem*.

In these prophecies our Lord spoke clearly of the signs which should precede that destruction: these were, the appearance of false Christs, Matt. xxiv. 3, 4. Mark xiii. 5, 6. Luke xxi. 8, wars and commotions, Matt. xxiv. 6, 7. Mark xiii. 7, 8. Luke xxi. 9, 10, famines and pestilences, Matt. xxiv. 7, Mark xiii. 8, Luke xxi. 10, earthquakes, Matt. xxiv. 7, Mark xiii. 8, Luke xxi. 11, fearful sights and signs from heaven,

Luke xxi. 11, and the persecution of the Christians, Mark xii. 9. Matt. xxiv. 9. Luke xxi. 12.

That all these predictions were fulfilled may be learned from *history* of the most authentic character. Josephus and Tacitus, are among the historians who bear testimony to these occurrences. Their express words may be seen by a reference to their writings or to the work from which we borrowed our last quotation.

The *circumstances* also of the destruction of Jerusalem were as clearly spoken of by Christ, as the *signs* which were to precede.

In reference to the preceding, we copy again from Mr. Horne, and which shall conclude our detail of *facts* in relation to prophecy.

(i.) *The Siege of Jerusalem by the Roman Armies.*

PROPHECY.—Luke xxi. 20. Matt. xxiv. 15. Mark xiii. 14. When ye shall see Jerusalem compassed with armies, [and] the abomination of desolation, spoken of by Daniel the Prophet, standing where it ought not, in the holy place,—then know that the desolation thereof is nigh. Luke xix. 43. The days shall come upon thee, that thine enemies shall cast a trench round about thee, and compass thee round, and keep thee in on every side.’

FULFILLMENT.—The devoted place, which was the immediate object of these formidable denunciations, is here most clearly pointed out. The *abomination of desolation* is the Roman army; and *the abomination of desolation standing in the holy place*, is the Roman army encamped around Jerusalem; for not only the temple and the mountain on which it stood, but also the whole city of Jerusalem and several furlongs of land round it, were accounted holy. This Jesus Christ declared to be *the abomination of desolation*, spoken of by Daniel the prophet in his ninth and eleventh chapters; and so let every one who reads

these prophecies understand them, and in reference to this very event they are understood by the rabbins. The Roman army is further called the *abomination*, on account of its ensigns, for the images of the emperor and the eagles, which were carried in front of the legions, were regarded with religious abhorrence by the Jews, as they were ranked among the pagan deities, and revered with divine honors. Josephus relates, that after the city was taken, the Romans brought their ensigns into the temple, placed them over the eastern gate, and sacrificed to them there.

A *trench* was literally cast about Jerusalem, when that city was besieged by Titus. The Roman armies *compassed it round about* completely; and although it was at first considered an impracticable project to surround the whole city with a wall, yet Titus animated his army to make the attempt. Josephus has given a very particular account of the building of this wall; which, he says, was effected in *three days*, though it was not less than *thirty-nine furlongs* (nearly *nine* English miles) in length, and had thirteen towers erected at proper distances, in which the Roman soldiers were placed, as in garrisons. When the wall was thus completed, the Jews were *so enclosed on every side*, that no person could escape out of the city, and no provision could be brought in: so that the besieged Jews were involved in the most terrible distress by the famine that ensued.

(ii.) *Christ's prophetic advice to the Christians who might then be in Jerusalem, to make their escape.*

PROPHECY.—Matt. xxiv. 16, 18. Mark xiii. 14, 16. Luke xxi. 21. 'Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out, and let not them that are in the [*adjacent*] countries enter thereinto. And let not him that is on the house-top, go down into the house, neither enter therein to take any thing out of

his house. And let him that is in the field not turn back again to take up his garment [which he had thrown aside as an incumbrance.]

FULFILLMENT.—This counsel was wisely remembered and wisely followed by the Christians afterwards. By *Judea*, in this part of our Lord's prophecy, we are to understand all the southern parts of Palestine, both the plain and the hill countries, which at this time had received the appellation of Judea. By the *mountains* we are to understand the countries on the eastern side of the river Jordan, especially those which during the Jewish war were under the government of the younger Agrippa, to whom the emperor Claudius gave Batanæa and Trachonitis (the tetrarchy of Philip), and Abilene (the tetrarchy of Lysanias.) Nero afterwards added that quarter of Galilee where Tiberias and Tarichea stood, and in Peræa, Julias with its fourteen villages. As all these mountainous countries remained in obedience to the Romans, those who fled into them were safe. In the twelfth year of Nero, Josephus informs us that Cestius Gallus, the president of Syria, came with a powerful army against Jerusalem; which he might have assaulted and taken: but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Immediately after his retreat, 'many of the principal Jewish people forsook the city, as men do a sinking ship.' And a few years afterwards, when Vespasian was drawing his forces towards Jerusalem, a great multitude fled from Jericho into the *mountainous country* for their security. Among these it is probable that there were some Christians; but we learn more certainly from ecclesiastical historians, that, at this juncture, all who believed in Jesus Christ, warned by this *oracle* or prophecy, quitted Jerusalem, and removed to Pella, and other places beyond the river Jordan: and thus marvellously escaped the general shipwreck of their country;

for we do not read any where that so much as one Christian perished in the siege of Jerusalem.

(iii.) *The appearance of false Christs and false prophets during the siege.*

PROPHECY.—Mark xiii. 22. Matt. xxiv. 4. ‘False Christs and false prophets shall rise, and shall show signs and wonders; inasmuch that if it were possible, they shall deceive the very elect’ (that is), the disciples of Jesus Christ.

FULFILLMENT.—Our Saviour had before cautioned his disciples against false Christs. This prediction is not a repetition of the former prophecy, but relates to those impostors who appeared during the time of the siege, and concerning whom Josephus thus speaks:—“The tyrannical zealots, who ruled the city, suborned many false prophets to declare, that aid would be given to the people from heaven. This was done to prevent them from attempting to desert, and to inspire them with confidence. In this manner impostors, abusing the sacred name of God, deluded the unhappy multitude; who, like infatuated men that have neither eyes to see, nor reason to judge, regarded neither the infallible denunciations pronounced by the ancient prophets, nor the clear prodigies that indicated the approaching desolation.”

(iv.) *The miseries of the Jews during, and subsequently to the siege.*

PROPHECY.—Luke xxi. 22. For these be the days of vengeance, that all things which are written may be fulfilled. Mark xiii. 17, 19. Matt. xxiv. 19, 21. Luke xxi. 23, 24. But woe to them that are with child, and that give suck in those days, for in those days there shall be great tribulation, distress in the land, and wrath upon this people; such as was not from the beginning of the creation which God created, unto this time; no, nor ever shall be. And they shall fall by the edge of the sword, and shall be led away captive into all nations.’

FULFILLMENT.—It is a very material circumstance in this prophecy, that the calamity of the Jews should be so strange and unparalleled, as never was in the world before; for though it might easily have been foretold from the temper of the people, which was prone to sedition, that they were very likely to provoke the Romans against them; yet there was no probability that all things should have come to such an extremity; for it was not the design of the Roman government to destroy any of those provinces which were under them, but only to keep them in subjection, and reduce them by reasonable severity in case of revolt. But that such a calamity should have happened to them under Titus, who was the mildest, and farthest from severity of all mankind, nothing was more unlikely; and that any people should conspire together to their own ruin, and so blindly and obstinately run themselves into such calamities, as made them the pity of their enemies, was the most incredible thing; so that nothing less than a prophetic spirit could have foretold so contingent and improbable a thing as this was. To the extreme sufferings of the Jews, Josephus bears most ample testimony. In the preface to his history of the Jewish War, speaking generally of the calamities that befel the Jews, he says, almost in our Saviour's words, that *'all the calamities, which had befallen any nation FROM THE BEGINNING OF THE WORLD, were but small in comparison of those of the Jews.'* A brief enumeration of particulars will, however, show the extremities to which this unhappy nation was reduced.

Within the city, the fury of the opposite factions was so great that they filled all places even the temple itself, with continual slaughters. Nay, to such a height did their madness rise, that they destroyed the very granaries of corn, which should have sustained them; and burnt the magazines of arms

which should have defended them. By this means, when the siege had lasted only two months, the famine began to rage, and at length reduced them to such straits, that the barbarities which they practiced are not to be imagined. All the reverence due to age and the sacred ties of parent and child were annihilated. Children snatched the half baked morsels, which their fathers were eating, out of their mouths; and mothers even snatched the food out of their own children's mouths. As the siege advanced, the ravages of the famine increased, and devoured the people by whole houses and families; the upper rooms were filled with women and children who were dying by famine, and the lanes of the city were full of the dead bodies of the aged. The children also, and the young men, wandered about the market places like shadows, and fell down dead wheresoever their misery seized them. At length the famine became so extreme, that they gladly devoured what the most sordid animals refused to touch; and a woman of distinguished rank (who had been stripped and plundered of all her goods and provisions by the soldiers,) in hunger, rage, and despair, killed and roasted her babe at the breast, and had eaten one half of him before the horrid deed was discovered.

During the siege, many hundreds, who were taken by the Romans, were first whipped, then tormented with various kinds of tortures, and finally crucified; the Roman soldiers nailed them (out of the wrath and hatred they bore to the Jews,) one after one way and another after another, to crosses, by way of jest: until at length the multitude became so great that room was wanting for the crosses, and crosses for the bodies. Thus terribly was their imprecation fulfilled. *His blood be on us and on our children!* (Matt. xxvii. 25.)

Not to enter into details of the multitudes that were massacred by the contending factions in Jerusalem, the full accomplishment of Christ's prediction, that the Jews should *fall by the edge of the sword*, is recorded by Josephus when describing the sacking of that city.

‘And now rushing into every lane, they slew whomsoever they found, without distinction, and burnt the houses and all the people who had fled into them. And when they entered for the sake of plunder, they found whole families of dead persons, and houses full of carcasses destroyed by famine; then they came out with their hands empty. And though they thus pitied the dead, they did not feel the same emotion for the living, but killed all they met, whereby they filled the lanes with dead bodies. The whole city ran with blood, insomuch, that many things which were burning were extinguished by the blood.’ Thus were the inhabitants of Jerusalem slain with the sword; thus was she laid even with the ground, and her children with her. ‘The soldiers being now wearied with killing the Jews, and yet a great number remaining alive, Cæsar commanded that only the armed, and they who resisted, should be slain. But the soldiers killed also the old and the infirm; and taking the young and strong prisoners, carried them into the women’s court in the temple. Cæsar appointed one Fronto, his freedman and friend, to guard them, and to determine the fate of each. All the robbers and the seditious he slew, one of them betraying another. But picking out such youths as were remarkable for stature and beauty, he reserved them for the triumph. All the rest that were above seventeen years old, he sent bound into Egypt, to be employed in labor there. Titus also sent many of them into the provinces, to be slain in the theatres, by beasts and the sword. And those who were under seventeen years of age, were slain. And during

the time Fronto judged them, a thousand died of hunger."

But the falling by the edge of the sword mentioned in our Lord's prophecy, is not to be confined to what happened at the siege, in which not fewer than eleven hundred thousand perished. It also comprehended all the slaughters made of the Jews, in different battles, sieges, and massacres, both in their own country and at other places, during the whole course of the war.*

(v.) *The total destruction of the temple and city of Jerusalem.*

PROPHECY—Matt. xxiii. 37, 38. Luke xiii. 34, 35. O Jerusalem! Jerusalem!—Behold your house is left unto you desolate. Matt. xxiv. 2. Mark xiii. 2. Luke xxi. 6. The days will come, in the which there shall not be left here one stone upon another, that shall not be thrown down. Luke xix. They shall lay thee even with the ground, and shall not leave in thee one stone upon another. Luke xxi. 24. Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

FULFILLMENT.—It seemed exceedingly improbable that the events here foretold by Jesus Christ, should happen in that age, when the Jews were at perfect peace with the Romans; and the strength of their citadel was such, as constrained Titus to acknowledge that it was the SINGULAR HAND OF GOD, that compelled them to relinquish fortifications which no human power could have conquered. Our Saviour's words also were almost literally fulfilled, and

* Mr. Horne, in his detail of particulars, makes the aggregate number of slain, at different times and places, (apart from the siege of Jerusalem) about *one million three hundred and fifty seven thousand six hundred and sixty*. Besides these, many of every age, sex, and condition, were slain, not reckoned in the above. The whole number carried into captivity during the war, was about *ninety seven thousand*, a great number of whom perished.

scarcely *one stone was left upon another*. The temple was a building of such strength and grandeur, of such splendor and beauty, that it was likely to be preserved, as it was worthy to be preserved, for a monument of the victory and glory of the Roman empire. Titus was accordingly very desirous of preserving it, and protested to the Jews, who had fortified themselves within it, that he would preserve it, even against their will. He had expressed the like desire of preserving the city too, and repeatedly sent Josephus and other Jews to their countrymen, to persuade them to surrender. But an overruling Providence directed things otherwise. The Jews themselves first set fire to the porticos of the temple, and then the Romans. One of the soldiers neither waiting for any command, nor trembling for such an attempt, but urged by a certain divine impulse, threw a burning brand in at the golden window, and thereby set fire to the buildings of the temple itself. Titus ran immediately to the temple, and commanded his soldiers to extinguish the flame. But neither exhortations nor threatenings could restrain their violence. They either could not hear, or would not hear; and those behind encouraged those before to set fire to the temple. He was still for preserving the holy place. He commanded his soldiers even to be beaten for disobeying him: but their anger, and their hatred of the Jews, and a certain warlike vehement fury overcame their reverence for their general, and their dread for his commands. A soldier in the dark set fire to the doors: and thus as Josephus says, the temple was burnt against the will of Cæsar.

When the soldiers had rested from their horrid work of blood and plunder, Titus gave orders to demolish the foundations of the city and the temple. But, that posterity might judge of the glory and value of his conquests, he left three towers standing as mon-

uments of the prodigious strength and greatness of the city; and also a part of the western wall, which he designed as a rampart for a garrison, to keep the surrounding country in subjection. All the other buildings were completely levelled with the ground. It is recorded by Maimonides, and likewise in the Jewish Talmud, that Terentius Rufus, an officer in the army of Titus, with a ploughshare tore up the foundations of the temple, and thus remarkably fulfilled the words of the prophet Micah: *Therefore shall Zion for your sake, be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.* (Mic. iii. 12.) The city also shared the same fate, and was burnt and destroyed together with the temple. With the exception of the three towers, above mentioned as being left standing, all the rest of the city was so demolished and levelled with the ground, that those who came to see it could not believe that it had ever been inhabited. And when Titus came again to Jerusalem in his way from Syria to Egypt, and beheld the sad devastation, he bitterly lamented the cruel necessity, which had compelled him to destroy so magnificent a city. After the city was thus taken and destroyed, a great quantity of riches were found by the Romans, who dug up the ruins in search of the treasures which had been concealed in the earth. So literally were the words of Jesus Christ accomplished in the ruin both of the city and of the temple! Well might Eleazar say to the Jews who were besieged in the fortress of Masada—"What is become of our city, which was believed to be inhabited by God?—It is now demolished to the very foundations; and the only monument of it that is left is—the camp of those who destroyed it, which is still pitched upon its remains." Well might he express a passionate wish that they had all died before they beheld that holy city demolished by the hands of their enemies,

and the sacred temple so profanely dug up from its foundations.”*

Having thus exhibited the Miracles and Prophecies of Scripture, as constituting the *Eternal Evidence* by which the *Divine original* of the Bible is to be supported, it remains to add, the *Internal Evidence* of its *Divine inspiration*.

Dispensing with preliminaries, which, in a more extensive work, might be expected, we come immediately to the subject.

A revelation from God must possess the characteristics of reasonableness and holiness. In the truth of this proposition all who believe in the existence of God, will unite.

That the Scriptures afford a Revelation of this character is here asserted to be true; and to which our attention shall now be directed.

As to the primary *doctrines* taught in the Bible, they are; the being of God, as the Great First Cause; the depraved state of man; his restoration to the Divine favor by a vicarious sacrifice; eternal rewards and punishments; &c.

For arguments in favor of the reasonableness, as well as the truth of the preceding points, the reader is referred to the Chapters devoted to their vindication.

The considerations which give to the Scriptures their character of holiness, are:

First, That they ascribe holiness of character to God. Heathen Mythology allows the existence of various gods; but ascribes to them, more or less, dia-

*In the extracts which we have made, we have omitted the copious marginal references of our author. His authority for the statement of facts, respecting the siege of Jerusalem, is that of Josephus; and by a reference to the Work to which we are indebted, the reader may be directed to the places, (in Josephus) where those accounts may be found.

bolical principles, and allows those principles to actuate their subjects, leading them to practical impurities. Deists have, to be sure, reduced the thirty thousand gods of heathens, to one God only; but what is the character which they ascribe to God? They may not attach to him such a character as Pagans do to their deities; but true it is, that they rob God of the glory belonging to him. Lord Bolingbroke reduces the attributes of Deity to two, Wisdom and Power. "We cannot," says he "ascribe goodness and power to God, according to our ideas of them; nor, argue with any certainty about them." The Scriptures, however, not only teach the doctrine of God's existence, but present him as infinitely perfect in his nature, and "*holy in all his works.*" "The Lord; the Lord God, merciful and gracious, long suffering and abundant in goodness and in truth." "The Lord our God is holy." "Holy and reverend is his name." "Glory ye in his holy name." "And one cried to another and said, Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory." "He is of purer eyes than to behold evil, and cannot look on iniquity. A God of truth and without iniquity; just and right is he." With regard to his doings, "his work is perfect." "All his ways are done in verity and truth." "Justice and judgment are the habitation of his throne."

Second, The Bible enjoins holiness upon mankind. "Be ye holy; for I the Lord your God am holy." "Depart from evil and do good." Cease to do evil, learn to do well." It inculcates upon us supreme love to God and love to our neighbor. And if we will but carefully examine the moral precepts of Revelation, we shall find, that "all the commandments are *holy, just, and good*;" forbidding nothing that should be allowed, and imposing nothing upon us but what is fitting and proper in the various relations we sustain to God and each other, and in the

present constitution of things. In view of the purity of the practical principles of the Bible, we declare it to possess an infinite advantage over every other system of morals ever introduced among men. This consideration alone, should prevent among rational beings a hostility to the Scriptures and the religion they reveal.

Third, The *spirit* which Revelation breathes is such as indicates its *Divine* origin. That the law of God threatens offenders with vengeance is admitted; but still, the Gospel “whispers peace,” and an offer of life is made to sinners: “*peace on earth and good will to men,*” is the burden of the Gospel: and the Scriptures, generally, afford the most cheering intimations of grace and mercy towards our world. Towards the obedient, there is found, on the part of Deity, the clearest proofs of parental kindness and affectionate regard. *Love* is the leading trait of the Gospel; the love of God to man, and love from man to man: “God so loved the world as to give his only begotten Son, &c.,” “A new commandment give I unto you that ye love one another;” “Thou shalt love thy neighbor as thyself;” and, “I say unto you, love your enemies.”

Internal Evidence of the truth of the Scriptures may also be collected from their *style*. The whole is a collection of Books written by different persons; as, Moses, Isaiah, Jeremiah, Ezekiel, Daniel, the Evangelists, &c, each maintaining his own peculiarity throughout the writings ascribed to him. “The writers of the New Testament employ Hebrew idioms, words and phrases. The Greek in which they wrote is not classical Greek; but, as it is observed by Bishop Marsh, “is such a dialect as would be used by persons educated in a country where Chaldee or Syriac was spoken as the vernacular tongue; but who also acquired a knowledge of Greek by frequent intercourse with strangers.” This therefore

affords an argument from internal evidence, that the books were written by the persons whose names they bear; it has been shown by the same prelate, that as this particular style was changed after the destruction of Jerusalem, the same compound language could not be written in any other age than the first century, and proof is obtained from this source also, in favor of the antiquity of the New Testament.*

The *manner* also of the sacred writers is a proof that they were fully persuaded of the truth of what they record; the narration being simple and natural. No artifice is seen throughout the whole. There is no pomp of diction, neither any use of superlatives. The naked **FACT** is recorded, and circumstances are left to make their own impression, unaided by the reflections of the writers.

“The harmony and intimate connection subsisting between all the parts of Scripture, are no mean proof of its authority and divine original.” Though the enemies of the Bible have pretended to find instances of contradictions between the sacred writers, yet, when proper explanation has been afforded, those accounts have been found to harmonize: We are however willing to except a very few cases in our version, of very small importance; but which, as shown by theological writers, have been owing to mistakes in copyists, and, therefore, are not chargeable upon the original; while uninspired contemporary writers frequently contradict each other, among the holy writers, there is no dissent or contradiction, though the most of them lived at very different times, and in distant places, through the space of sixteen hundred years. The leading doctrines of Christianity harmonize together, notwithstanding the number of sacred writers on those subjects, as well as the difference of time *when* and place *where* they wrote; to-

*Watson.

gether with the difference of their education, faculties, and occupations.

The wonderful, (and we may say,) *miraculous preservation* of the Scriptures, through so many ages, and amidst prevailing darkness and superstition, with all the opposition to the Bible, growing out of the state of things, is a strong proof that the Almighty hand was immediately concerned in the Sacred Volume. Whence comes it, that while the histories of *mighty empires* are lost in the waste of time, the very names of their founders, conquerors, and legislators, are consigned with their bodies to the silence and oblivion of the grave, that the accounts of Scripture are handed down to us with so much accuracy and fullness? The Bible still exists, and is triumphant, while innumerable volumes of philosophy and polite literature are lost, notwithstanding the combined efforts of their admirers to preserve them.

The last branch of Internal Evidence which we shall mention, is, their *moral tendency*. If the foregoing view of the Scriptures be correct as it relates to its doctrines, precepts, and spirit, the religion they reveal cannot but have a favorable influence upon the heart and manners of men. To the guilty before God it proposes pardon; to the morally feeble it offers strength; to the afflicted it brings consolation, inasmuch, as it gives assurance of present support and future good: the fatherless and widow meet with Divine pledges of regard, and they meet with instances of parental kindness and superintending care. Finally, all that mourn are comforted and *none need be sent empty away*. And while the Holy Scriptures thus alleviate the disquietudes of the laboring mind, their sacred rules as far as received improve the state of morals and lead in the way of wisdom, rectitude, and righteousness.

Though some Sceptics have charged upon the Scriptures a tendency the reverse of what we have

here stated, yet others have made important concessions on this point. The eulogium of Rousseau on the Gospel and its Author is well deserving attention. "I will confess to you," says he "that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction : how mean, how contemptible are they, compared with the Scriptures ! Is it possible that a book, at once so simple and sublime, should be merely the work of man ? Is it possible that the sacred personage, whose history it contains, should be himself a mere man ?" In similar language does this infidel writer continue his eulogium till it would seem that the influence of the Gospel, (the *purity* of which he admits) had made him a *christian*.

We are impressed with the idea that Rousseau must have noticed the deleterious effect of deism and have contrasted the two causes with each other in their bearing upon character. It is a fact not to be concealed, that while Scepticism has seriously affected the state of society, (as in France at the close of the last century,) it has misguided in moral conduct its abettors : Blount committed suicide because he was prevented from an incestuous marriage ; Tyn-dal was notoriously infamous ; Hobbes changed his principles with his interests ; Morgan continued to profess Christianity while he wrote against it ; the moral character of Voltaire was mean and detestable ; Bolinbroke was a rake and a flagitious politician. Hume was revengeful, disgustingly vain, and an advocate of adultery and self-murder ; and Rousseau was an abandoned sensualist.

But that the tendency of the Gospel is such as we have asserted. we appeal to the effects produced where. in its plainness, simplicity, and purity, it has been preached. There science has arisen with her lights ; the cruel superstitions of Pagans have disap-

peared, and the more rational sacrifices have been offered to the Deity. The deluded widow has been saved from the funeral pile; the captive in war has escaped the teeth of the enemy; females have been rescued from abject slavery, and their rights have been acknowledged; parents have no longer resigned their children to the altar erected to false gods. Finally; "*the parched ground has become a pool, and the wilderness has been made to bud and blossom as the rose.*"

Where then is the infidel that will continue his hostility to the Bible or the religion of Christians. Just in proportion to his rashness and fury is his desert to be removed from the land of *Bibles*, to some other, where no book but *his book of reason* is enjoyed, and where Paganism, with all its darkness and cruelties, reigns unchecked by the *mandates and ordinances of the Scriptures*.

Thus have we adduced the testimony proposed in support of our proposition, "*That the Scriptures are true, and afford a Revelation from God.*" We have dispensed with what is called *Collateral Evidence*, as our limits would not well allow of greater length of argument; and believing, that the *External* and *Internal* Evidences are sufficient for the support of Revelation against the deluded Sceptics of the age.

CHAPTER II.

THE EXISTENCE OF GOD.

IF, as we have labored to prove, the Scriptures are true, proofs of the being of God are clear and abundant, since that truth is the prime article of the Scriptures. The first sentence in Divine Revelation unfolds the truth that *there is a God*, the CREATOR of heaven and earth; and the same doctrine runs through all the books of the Old and New Testaments. In three distinct ways do the sacred writers agree to represent the existence and character of God, namely, from the *names* by which he is designated; from the *actions* ascribed to him; and from the *attributes* with which he is invested in their invocations and praises; and in those lofty descriptions of his nature recorded for our instruction. From the whole we learn, that he *alone* is God; that he is every where present, to sustain and govern all things; that his wisdom is infinite, his counsel settled, and his power irresistible; that he is just in all his ways, holy in all his works, and abundant in goodness.

AS to his SUBSTANCE, "God is a spirit." As to DURATION, "*from everlasting to everlasting*, he is God;" "the king eternal, immortal, invisible." That, after all the manifestations he has made of himself, he is, from the infinite perfection and glory of his nature, INCOMPREHENSIBLE; "Lo, these are but parts of his ways, and how little a portion is heard of him." That "he is the fountain of life," and the only independent being in the Universe, "who only hath immortality." That every other being, however exalted, has its existence from him; "for by him were all things created, which are in heaven and in earth,

whether they are visible or invisible." That the existence of every thing is upheld by him, no creature being for a moment, independent of his support; "by him all things consist," "upholding all things by the word of his power." That he is OMNIPRESENT: "Do not I fill heaven and earth?" That he is OMNISCIENT; "All things are naked and open before the eyes of him with whom we have to do." That he is the absolute LORD and OWNER of all things; "The heavens, even the heaven of heavens, are thine, and all the parts of them." "The earth is thine, and the fullness thereof, the world and them that dwell therein." "He doeth according to his will in the armies of heaven, and among the inhabitants of the earth." That his *Providence* extends to the minutest objects; "The hairs of your head are all numbered." "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." That he is a being of unspotted *purity* and perfect *rectitude*; "Holy, Holy, Holy, Lord God of Hosts!" "A God of truth, and in whom is no iniquity." "Of purer eyes, than to behold iniquity." That he is *just* in the administration of his government; "Shall not the Judge of the whole earth do right?" "Clouds and darkness are round about him; judgment and justice are the habitation of his throne." That his *wisdom* is unsearchable; "O the depth of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" And, finally, that he is *good* and *merciful*; "Thou art good, and thy mercy endureth for ever." "His tender mercy is over all his works." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." "God hath given to us eternal life, and this life is in his Son."

Such are the facts taught us in the Scriptures, relative to the Deity; and which could never have been known, but for Revelation; which, however, when submitted to our reason appear rational and obtain our approval.

For rational arguments in favor of the *existence of God*, the reader is referred to *Dr. Adam Clarke's Commentary*, Octavo Edition, (New Testament,) vol. II. p. 733.

On the *substance* or *spirituality* of God, we would offer some further observations. This particular is selected from the summary of attributes given, because of the false and gross views entertained by some in relation to the subject.

It has already been said, that "*God is a Spirit*:" as such, he must be immaterial, consequently not composed of parts, as man is, in reference to his corporeal organization, or any other material object whatever. Logicians make him to be a *simple substance*. And when to the spirituality of Deity, we add the circumstance of *infinity*, all idea of form is excluded. The first fact will, of course, exclude *visible*, and the latter, *invisible* form. Furthermore, it is manifestly absurd to suppose that an infinite Being can have any shape; for shape necessarily implies limitation. But the Scriptures are express upon this subject, declaring him to be "the invisible God whom no man hath seen or can see." "A spirit hath not flesh and bones as ye see me have," said the Saviour.

That the *substance* of the Deity is what we have represented it to be, may be further argued from his *Onnipresence*. A God who is not every where present, equally alike, respecting his essential being, is not the God of the Bible; and indeed, is not the God whose existence reason approves. While the Scriptures are thus express upon this point, it appears in reason, that to suppose the Deity capable of removing out of any place, is to allow an imperfection in

him which cannot belong to an infinite, unoriginated, and self-existent Being. Then, as he is every where present, and yet cannot be seen, it remains that he is immaterial; and therefore, a *spiritual substance*.

It is not so surprising, that infidel philosophers, who can materialize the soul of man, should do the same with regard to God. But, that believers in Revelation should ascribe materiality to him, and, consequently, *form*, is an instance of glaring inconsistency.

But how, it is asked, can certain passages of Scripture be true, which speak of God as having been seen; and those also which ascribe parts to him; as, face, arm, hand, &c., if he be invisible and incorporeal? To this we reply: That when God appeared to our parents, and also to Moses, the *form* was assumed; and the same may be said of Christ, as God, (who afterwards "was made flesh and dwelt among us,") when he was seen with the three Hebrew children; and the same also, whenever spirits are mentioned as having been seen. That we are correct in what we have asserted in relation to God, at least, is certain, if the words of Christ can be relied on as true: "*No man hath seen God at any time.*" With regard to parts being ascribed to God; as, "his arm brought salvation." "*The eyes of the Lord are over the righteous and his ears are open to their prayers; but the face of the Lord is against them that do evil;*" &c., we are to consider such expressions as accommodated modes of expressions, to convey to us the moral ideas intended. Thus is the *power* of God to save set forth; his *care* towards his people, manifested: and his *opposition* to sin and sinners, exhibited, in language easily understood.

The circumstance of his being represented as dwelling in *heaven*, and whatever may be the mode of expression directing our thoughts above, as the place of his abode, there is no warrant therein for an opinion contrary to the one offered in the above argument,

All that can be justly drawn from the premises, is, that *there* Jehovah makes larger displays of himself, for the higher praises and more exquisite enjoyments of his creatures, than he does in this world.

The objection raised to the spirituality of the Deity, from the circumstance that man was made in "the *image* of God," no more need be said, than, that the Apostle determines it to have been of a *spiritual* nature; "And have put on the new man, which is renewed in knowledge, after the image of him that created him," Col. iii. 10.

The next thing we notice, as connected with the subject before us, is, the *Trinity in Unity*.

It is important here, that a right understanding be had with regard to the import of the phrase. The doctrine of the Trinity does not teach, that there are three, supreme and independent Gods. Were this the case, there would be the greatest absurdity in the doctrine, and the abettors of it would be guilty of an outrage upon reason, and an open rejection of the plainest declarations of the Bible, which assert most plainly the Divine Unity as the basis of all genuine religion: "Hear, O Israel, the Lord our God is *ONE* Lord" "To us there is but *ONE* God" "*ONE* Lord, &c."

Neither does this arise, as many have supposed, from the various operations of the Deity, in creation, redemption, and sanctification; and therefore, sustaining these three relations to man: in the first of which, styling himself *Father*, in the second, *Son*, and in the third, *Holy Ghost*. While the former notion (of three Gods) contains *more* than is implied in the doctrine under consideration; so the latter contains *less*, making the distinction between the Father, Son, and Spirit, to be but nominal, and therefore, falling vastly short of those actual and personal descriptions found in the Scriptures.

We observe, that the term *Trinity* is compounded of the Latin words, *Tres* and *Unus*; the first meaning *three* and the latter, *one*; and hence, making out *three in one*. This term, it appears, was first applied to the Divine Being, towards the close of the second century of the Christian era, by Theophilus, and has since been used in the Church, as expressive of the personal plurality existing in the Deity. and as taught in the Scriptures: "There are *three* that bear record in heaven, the Father, Word, and Holy Ghost, and these three are *one*." In the passage just quoted, the numerical term *three* is employed, which must relate, according to the grammatical sense of language, to some word as a noun [name;] and as that word is not expressed it must be supplied. None will presume to agree on the term *Gods* or *Beings*, as distinct and independent, for the reasons already advanced. It remains then, to find a suitable term which will answer the necessity of the case, and yet preserve *truth*. Trinitarians agree to use the word *persons*, finding in language no better one; yet holding themselves in readiness to exchange it for one more suitable, whenever such a one shall be procured. We will not say, that the term chosen will be found, when we may know more of the Divine Being, to have perfectly expressed the thing which we now intend by it; but confident we now are, that there is existing in the Great Supreme something that occasions the **FACT**, *That the Father, the Son, and the Holy Spirit, are the one, only, living, and true God, each equal to the other, in substance, power, and eternity.*

The preceding remarks on this doctrine, as to what it teaches, might be considered as superseding the necessity of meeting the common objection to the doctrine of the Trinity, viz: that it is absurd and contradictory. For that objection proceeds upon the ground that it teaches the existence of *three* Gods, and, that these are *one* God; the same as to say, that

three and one. are, *numerically*, the same. Nevertheless, we will briefly reply to it.

If the language contained in the statement of the doctrine be justly chargeable with such a contradiction, it must be, either, because it *asserts* that the Father, Son, and Holy Spirit, are three Gods; or, because it *implies* this. The first cannot hold true, for it declares the contrary. And before the latter can appear, it must be shown, either, that the proposition represents God as three *in the same sense* in which he is represented as one; or, that the distinction which it supposes in the Divine Nature, is impossible. The former cannot be shown, because the statement represents God as three, in reference only to the distinction (be it what it may) which exists between the Father, Son, and Spirit; and as one, in reference to their union in the same Godhead; that is, it represents him as three, in *one* sense; and as one in *another* sense. To assume the latter part of the alternative, relating to the impossibility of such a distinction, is more than any one can safely affirm; and, to assert its impossibility, is audaciousness, since it would imply a knowledge of all the distinctions of which the Deity is capable. Besides, in order to prove that such a distinction is irreconcilable with the Divine Unity, the objector must show, not only in what that distinction consists, but in what Divine Unity consists.

Viewed, therefore, in whatever light it may be, the doctrine affords nothing in itself contradictory or absurd; and the reality of its truth remains only to appear from the testimony of God's word.

The first evidence which we notice from the Scriptures, as supporting this doctrine, is, the plural import of those epithets, in Hebrew, which the Almighty has attached to himself; as *El*, *Elo'him*, &c.

We therefore find, that in our English Version, the same plural form of expression is employed. Gen. i. 26. "God said, let us make man in our image, after

OUR likeness." Gen. iii. 22. The Lord God said, Behold, the man is become as ONE of us." Gen. xi. 7. "Let us go down, and there confound their language." Isa. vi. 3. "The Lord saying, whom shall I send, and who will go for us." John xiv. 23. "WE will come unto him and make OUR abode with him." Now, whatever or whoever may be meant by these expressions, the same is undoubtedly intended in 1 John v. 7. "The *Father*, the *Word*, and the *Holy Ghost*, and which are declared to be *one*; and who can deny that the only wise God is intended?

So far, there appears good evidence for supposing that the doctrine of the Trinity is true. But the case will be greatly strengthened, if, from the Scriptures, it can be shown, that Jesus Christ is truly and essentially God; and, that to the Holy Ghost there may be ascribed a Divine Personality; for every one must see that these are inseparably connected with that doctrine. Such is the intimate connexion between these points of doctrine, that, if one be maintained, the other follows as a matter of course, and if one be false, the others are equally untrue.

The following is advanced as tenable from the Holy Scriptures: There are certain characteristics by which God is known, and distinguished from all other beings; consequently, those characteristics belong to none other; but they belong to Jesus Christ; therefore Jesus Christ is God.

If Jehovah is different from all other beings, it is plain, that he must possess some things which are peculiar to himself. When we examine the Sacred Volume, we find, that God is exhibited by the inspired penmen, in all this prominence and peculiarity, being described as possessing certain attributes, performing certain actions, and bearing those titles, which cannot be ascribed to any other being.

The *attributes* which are mentioned or implied in the following citations, were intended, no doubt, to

be understood as belonging to the only true God. "For thou, **EVEN THOU ONLY**, *knowest the hearts* of all the children of men." "I the Lord *search the heart*, I try the reins, even to give to every man according to his ways." "God is greater than our heart, and *knoweth all things*." "Can any one hide himself in secret places, that I shall not see him, saith the Lord?" "*Do not I fill heaven and earth*, saith the Lord?" "The Lord appeared to Abraham, and said unto him, I am the *Almighty* God." "The *eternal* God is thy refuge." "I am the Lord, I *change not*." 1 Kings viii. 39. Jer. xvii. 10. 1 John iii. 20. Jer. xxiii. 24. Gen. xvii. 1. Deut. xxxiii. 27. Mal. iii. 6. —In these passages, omniscience, omnipresence, omnipotence, eternity, and immutability, are described, as distinguishing attributes of Jehovah.

That Jesus Christ possesses these attributes, is abundantly evident from the Scriptures.

In the first place, he is *omniscient*. By omniscience is meant a perfect knowledge of all things, in the widest sense of the term. This knowledge Jesus Christ possesses: "As the Father *knoweth* me, **EVEN** so, *know* I the Father." There is a sense in which the pious know God; but our Saviour meant, unquestionably, to be understood in a very different sense from this. His meaning, we think, was, that he possessed that perfect knowledge of the Father, that the Father possessed of him; and this he could not have had, unless his understanding were infinite. Again: John ii. 24, "But Jesus did not commit himself unto them, because he knew all men;" verse 25, "And needed not, that any should testify of man, for he knew what was in man." John xvi. 30, "Now are we sure that thou knowest *all things*, &c." If the disciples mistook in their views of Christ, as possessing such knowledge, it is strange that Christ did not correct their mistake: his silence, in our opinion, is a proof that they were correct in their sen-

timent and expression. Furthermore: It appears that our Lord afforded to Nathanael a satisfactory evidence of his omniscience, when he asserted, that he saw him under the fig-tree, previous to his calling him, John i. 48. This, at least, led that disciple to declare Christ to be the Son of God; the King of Israel, verse 49.

Second. He is *omnipresent*. Matt. xviii. 20. "For where two or three are gathered together in my name, there am I, in the midst of them." Again: xxviii. 20—"And lo, I am with you alway, even unto the end of the world." John iii. 13. "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man, which is *in heaven*." How Jesus Christ could have maintained the truth of his declarations to his disciples and apostles, and how he could be in heaven and at the same time on earth, unless he possessed the attribute of omnipresence, is to us difficult to comprehend.

Third. He is *omnipotent*. The power by which all things were created, and now are supported, must necessarily be infinite. That Jesus Christ created all things, and now upholds all things, is here assumed as a truth, and will, in another place, be supported; therefore, he is omnipotent.

Fourth. He is *eternal*. The writer of the Apocalypse represents Christ as saying, "I am Alpha and Omega, *the first and the last*." We conceive that this text is strongly expressive of his eternity. It cannot be, that his being the first, is, that he was the first production, in creation, of the Eternal, since he must be spoken of as *the last* in the same sense, and this certainly would contradict matter of fact. "He was before all things," that is, all created things. The epithet I AM, which the Almighty anciently claimed, and which Jesus Christ appropriated to himself, very clearly exhibits, not only his independence, but his eternity.

Fifth. He is *immutable*.—Heb. i. 12. “But thou art the same, &c.” Again: xiii. 8. “Jesus Christ the *same*, yesterday, to-day, and for ever.”

Thus it appears, that the incommunicable attributes of Jehovah belong to Jesus Christ. Additional proof of his Godhead is afforded in the following:

Creation and preservation are works which are uniformly ascribed to God: “In the beginning God created the heaven and the earth.” “Thou, even thou art Lord alone: thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all.” “He that built all things is God.” It is declared also, that the work of creation was executed by God *alone*, without the co-operation of any other being: “I am the Lord that maketh all things; that stretcheth forth the heavens *ALONE*; that spreadeth abroad the earth *BY MYSELF*.” Gen. i. 1. Neh. ix. 6. Heb. iii. 4. Isa. xlv. 24. It is one method of describing false gods to designate them, as “gods which have *not* made the heavens and the earth:” of course, he who did create them is the true God. Jer. x. 11.

These works are ascribed in the Scriptures to Christ. “All things were made by him,” John i. 3. St. Paul enlarges on these words, saying, “For by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers: all things were made *BY* him and *FOR* him,” Col. i. 16. Paul further adds, (verse 17,)—“and *by him* all things consist, that is, all things, material, human, and angelic, are held together, stand fast, and are sustained by him. It is also declared, (Heb. i. 3.) that Christ “*upholdeth* all things by the word of his power.” The last quotation which we shall here make is from the mouth of Christ himself. “For what things so-

ever he [the Father] doeth, these also doeth the Son." The latter reminds us of his saying, John x. 30. "I and my Father are *one*." It is in view of the truth of this saying only, that the preceding passage can be true; for, if the Father and the Son are not the same in substance, how can the works done by *one* be the works of the *other*?

What stronger terms can possibly be employed, to express a creative and preserving power, than are afforded in the texts which have been adduced. Who would fail to conceive of them as relating to the Supreme Jehovah, if they were unconnected with the name of Christ? Not one. How irreconcilable are such passages with every theory, which makes the Lord Jesus Christ to be derived in his existence and dependent in his being, or that does not allow him to be the very and eternal God.

To *forgive sin* is a divine prerogative, belonging to God only, that is, in the highest sense. God, the eternal God, is the law-giver. Against him and him only is sin committed, in the first and highest sense of the term. It is for him alone, therefore, to forgive sin. This was a sentiment among the Jews, as evinced by their question, "Who can forgive sins but God only," Mark ii. 7.

The prerogative to forgive sin was claimed and exercised by Jesus Christ. To the sick of the palsy he said, "Son, be of good cheer, thy sins be forgiven thee," Matt. ix. 2, 6; and when the Jews accused him of blasphemy, for pretending to such Divine authority, he replied, by asserting his *power* to forgive sin. Again; Luke vii. 48. "And he said unto her, Thy sins are forgiven."

It is also the work of God to *raise the dead*, and bring mankind to his judgment seat; "and God hath raised up the Lord, and will also raise up us by his own power." "God shall bring every work into judgment, with every secret thing, whether it be

good, or whether it be evil." Compare the preceding with John v. 28, 29. "For the hour is coming, in the which, all that are in the graves shall hear his [Christ's] voice, and come forth, &c." Also; 2 Cor. v. 10. "For we must all appear before the *judgment seat of Christ*, that every one may receive the things done in his body, according to that which he has done, whether it be good or whether it be bad."

No one can doubt, that the epithets or titles, used in the following passages, belong to the Supreme God only, and were designed to be so applied. Ps. lxxx. 18. "That men may know that thou, whose name alone is JEHOVAH, art the *most high* over all the earth." John xii. 3. "And this is life eternal, that they might know thee, *the only true God*." Jer. x. 10. "But the Lord is the true God, he is the living God, and an everlasting king. Ex. xx. 2. "I am the Lord thy God." "Jer. xxxii. 18. "The Great, the Mighty God, the Lord of hosts, is his name." Ps. xxix. 3. "The God of glory thundereth." Deut. x. 17. "The Lord your God is God of gods, and Lord of lords." Isa. xliv. 6. "I am the first and the last." Ex. iii. 14. "God, said unto Moses, I AM THAT I AM."

These distinguishing names and titles are applied to Jesus Christ. Jer. xxiii. 6. "In his days Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called, *the Lord* (in the Hebrew, Jehovah*) *our righteousness*. The Prophet Isaiah (vi. 1) says, "I saw the Lord (Jehovah) sitting upon a throne, high and lifted up, and his train filled the temple;" yet the Evangelist John, referring to this, applies it to Jesus Christ, declaring that when Esaias [Isaiah] saw him, he spake of his [Christ's] glory, John xii. 41. John calls him "the

*Berridge.

true God," 1 John v. 20. Paul to Timothy, (1 Timothy iv. 10.) declares him to be the "*living God*." In Isa. ix. 6. he is declared to be, "the Mighty God, the Everlasting Father," Rev. xvii. 14. "For he is Lord of lords." 1 Cor. ii. 8. "The Lord of glory;" and in chapter xv. 47. "the Lord from heaven." Rev. i. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the ALMIGHTY." To these we will only add the express declaration of Jesus Christ; "Before Abraham was, I AM," John viii. 5, 8.

Another argument by which the Divinity of our Saviour may be established, is, that he is set forth in Scripture as an object of worship. "And when he bringeth in his first begotten into the world, he saith, and let all the angels of God worship him." Heb. i. 6. In John v. 23, it is enjoined upon *all* men, to honor the SON, *even as* they honor the FATHER.

Agreeably to the preceding, Jesus Christ is adored and worshipped in heaven, and was worshipped by his immediate disciples.

From Rev. v. 13, we learn, that *every creature* in heaven, &c. was heard, saying, "Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the *Lamb* for ever and ever." Rev. viii. 9, 10. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, stood before the throne, and before the *Lamb*, and cried with a loud voice, saying, Salvation to our God, which sitteth on the throne, and unto the *Lamb*." In the ascription, *Worthy is the Lamb* that was slain, to receive power, riches, glory, &c. was heard the voice of angels, the elders, &c. Rev. v. 11, 12.

In reference to the worship paid to him on earth, by his first disciples, I quote the following: "Then they that were in the ship came and worshipped

him." Matt. xiv. 33. "And when they saw him, they *worshipped* him." Matt. xxviii. 17. "He was parted from them, and carried up into heaven, and they *worshipped* him." Luke xxiv. 51, 52.

That the *worship* mentioned in the texts adduced, was divine, or was paid to Jesus Christ *as God* strictly and absolutely, there is good evidence to suppose. To evince it, let us remark, that as far as it relates to the heavenly scene, the same terms of praise and adoration are used in reference to the Son or Lamb as to the Father. Furthermore; when the disciples worshipped Christ, he gave them no warning to reserve their *Supreme* honors for any higher Being; whereas, if he were not the proper object of the highest adoration, he would have duly guarded them against idolatry, it being commanded to worship the *Lord God*, and him *only*. The silence, therefore, of Jesus Christ, in this case, is to us a proof that he would have his disciples pay him such honors; and indeed, that the honors paid were *divine*.

Now, if Jesus Christ be not the only God, it is undeniably true, that idolatry has been universally committed in heaven, and greatly indulged in, by the first Christians on earth; and strange to tell, not the least reproof has been given in either case: but such idolatry has not existed: therefore Jesus Christ is God and the only God.

We shall conclude our Scriptural proofs of the Divinity of our Lord Jesus Christ, by a reference to some promiscuous texts which we have not been able, so far, to employ, not having so direct a bearing upon the particulars embraced in the positions taken, though bearing heavily upon the general proposition, that *Christ is very and eternal God*.

Col. ii. 9. "For in him dwelleth all the fullness of the Godhead bodily." What can be more clear from any express declaration of Holy Writ, than the eternal and infinite Divinity of Jesus Christ, as pro-

ved by this text? *All the fullness of the Godhead dwelt in Christ's body, and inhabited it as a temple; just as the schechina or glorious presence of God, inhabited the holy of holies in the first Jerusalem temple; which temple may be considered as a type of the body of Christ. In Christ, therefore, must have dwelt all the perfections of the Divine nature. This text is certainly false, or Jesus Christ is God.*

Phil. ii. 6. "Who being in the form of God, thought it not robbery to be equal with God." If our Saviour were a creature, however exalted in his being, he could not have thought it no robbery, to set himself up as JEHOVAH's *equal*; unless a creature can be as great and glorious as the Creator, and this is utterly impossible: but he is equal to the Great Supreme; therefore, he is not a creature, and hence, must be JEHOVAH himself, beside whom there is no God, Isa. xlv. 8.

Heb. i. 3. "Who being the brightness of his glory, and the express image of his person, &c." As wax receives the impression of the seal, so, the Son of God possesses the exact, full, and perfect image of the Father: hence, whatever is found in the Father, must exist *equally* in the Son; or else, he is not the *express* image of the Father: and, can Jesus Christ possess such eternal and infinite perfections, and not be the very God? Surely he cannot.

Christ may well say, "He that hath seen me hath seen the Father," John xiv. 9. And also, "I and my Father are one," that is, *one* God, one in nature, one in substance, one in essence.

In conclusion, we shall adduce the writings of the early Fathers, by which we may ascertain how Christ was esteemed by the first Christians.

Ignatius was a disciple of St. John, and pastor of the church at Antioch, and suffered martyrdom, A. D. 107. He says of Christ, "We have also a physician, *the Lord our God*, Jesus Christ, before ages,

the only begotten Son and Word; but afterwards, man also, of the Virgin Mary; *for the Word was made flesh.*" "Permit me to imitate the passion of Christ, *my God.*"

Polycarp, who also was a disciple of St. John, and who was born A. D. 82, and suffered martyrdom at the age of 100 years, finished his prayer at the stake with these words, "I bless thee, I glorify thee, by the *eternal* and heavenly High Priest, Jesus Christ, thy beloved Son; *with whom*, to thee and the Holy Ghost, be glory, both now and to all succeeding ages. Amen."

Justin Martyr; born A. D. 103, and beheaded at Rome, A. D. 167, has the following sentence, "That ye might also know God, who came forth from above, and became man among men, &c."

Theophilus, who flourished about the middle of the second century, says, "*The Word was God*, and sprung from God."

Irenæus, who suffered martyrdom, A. D. 202, says, "The Ebionites are vain, not receiving the union of *God and man*, by faith into their souls."

Clemens Alexandrius, who flourished about the close of the second century, says, "Believe, O man, in him who is both *man* and *God*:" "believe, O man, in him who suffered death, and yet is *adored as the living God.*"

We must think, that the arguments adduced, prove to a certainty, that Jesus Christ is really and absolutely God; and if so, those passages of Scripture, which express inferiority in reference to the Son, must be so interpreted as not to disprove his real Godhead; or else, the Bible will appear and really be, contradictory and absurd. That there are texts which represent Jesus Christ to be inferior to the Father, is admitted: But what then? Shall it be thence inferred, that he is not equal with the Father? Such an inference would be false; for it has been

proved that he is equal with the Father. Whatever may be the seeming difficulty in the case, it is wholly removed by considering that he was *man*, as well as *God*. In reference to his manhood, he is infinitely inferior to the Father. To his manhood he refers, when he says, "My Father is greater than I:" Also, when he acknowledges that he knows not *that day*, &c.

As man, he prayed to the Godhead with which his humanity was connected. This single consideration is sufficient to meet the common, canting objection of Unitarians; "If Jesus Christ is God, he prayed to himself."

If, indeed, it were asserted, that Christ is *equal* and *inferior* to the Father in *the same sense*, there would be the most palpable contradiction: But when we consider, that the *equality* is predicated of his Divinity, and his *inferiority*, of his humanity, there is no contradiction whatever in the case. Of man we say, he is *mortal*, and again we assert, he is *immortal*. In this case, no one perceives any difficulty. It is evident, that in the first instance, we refer to his *body*; in the last, to his *soul*. Why then make such ado about *contradiction* in the case under consideration? Let the opposers of Christ's eternal Divinity reconcile the arguments we have adduced in support of that Divinity, with their view of Jesus Christ, and we will give a new direction to our system; but till then, we will assert his eternal Divinity and Godhead.

But lest it should be thought, that we would have assertions taken as proof in the case of the manhood of Christ, the following is offered:

The *two-fold* nature of Christ may be seen from an expression of the Psalmist; "The *Lord* said unto my *Lord*, sit thou on my right hand, until I make thine enemies thy footstool." Again: he is declared to be "the *root* and the *offspring* of David."

Furthermore: It is declared that God raised Christ from the dead, 1 Cor. vi. 14. 2 Cor. iv. 14. And yet, Christ said, "Destroy this temple, (meaning his body as afterwards explained,) and in three days I will raise it up," John ii. 19. Here then, God raised Christ from the dead, and yet, Christ raised himself. These facts can consist with no other doctrine, than the two-fold nature of Christ; the one must have been Divine, since *God* raised him; and the other, whether angelic, human, or what else you please, must have been distinct from the other. The latter nature we declare to be human; for, the Scriptures affirm that he was *man*; "The *man* Christ Jesus;" "a *man* of sorrows;" "The *Son* of *man*." "He took not on him the nature of angels, but the *seed* of Abraham," which, certainly, was *human*. Accordingly, we see him subject to all the innocent infirmities of man's nature; and "tempted in all points as we are."

Thus it appears, that, while he is God, he is likewise man; "God with us;" "made (or connected with) flesh." The disposition, therefore, which we have made of seeming difficulties, will be found consistent with matter of fact.

Having, as we think, established the real Godhead of Christ, our next attempt will be to support the *Personality* and *Deity* of the Holy Ghost.

Of the real existence of the Holy Ghost, in some form, there is no chance for doubt or contention among believers in Revelation. But in what the Holy Ghost consists, Christians have not been agreed. Concerning this subject, as great a diversity of opinion has been entertained, as concerning the person of Christ. Arius considered the Spirit to be a creature created by Christ; but some time after, his followers considered him as the *exerted energy* of God. The latter opinion was favored by Socinus, and with oc-

casional modifications, has been adopted by his followers, sometimes regarding him as an attribute, and at other times, they have considered the passages in which the Holy Ghost is mentioned, as figurative, and in that way speak of him as God.

Against the above notions, we urge the distinct Personality and true Divinity of the Holy Ghost, which, if supported, will of course explode the errors contained in the preceding and all other theories.

The Scriptural mention of the Holy Ghost, as proceeding from the Father, as well as the Son, and his being styled the Spirit of the *one* as well as that of the *other*, not only strengthens the doctrine of the Deity of Christ, but affords an argument in favor of the doctrine under consideration. Christ says, John xv. 26, "When the Comforter is come, whom *I* will send unto you from the Father, even the spirit of truth, which proceedeth from the FATHER, he should testify of me." Let it be here remarked, that while the Spirit proceedeth from the *Father*, it is sent *by the Son*, and hence proceedeth from the Son. John xiv. 26. "But the Comforter, which is the Holy Ghost, whom the FATHER will send in my name," &c. xvi. 7. "For if I go not away the Comforter will not come unto you; but if I depart *I* will send him unto you." We here add, that because the Spirit proceeds from the Father it is called the Spirit of the Father. "It is not ye that speak, but the Spirit of your Father which speaketh in you," Matt. x. 20.; and as it proceeds from the Son also, it is styled the Spirit of the Son. "Because we are sons, God hath sent forth the Spirit of his Son into our hearts," Gal. iv. 6. See also Rom. viii. 9. 1 Peter i. 11. Phil. i. 19. Now, *this same Spirit*, which is thus sent by the Father and also by the Son, is said in other passages to be the *Spirit of God*. "The things of God knoweth no man but the Spirit of God. And we have received not the spirit of the world, but the Spirit of

God, 1 Cor. ii. 11, 12. "And he saw the Spirit of God descending like a dove and lighting upon him," Matt. iii. 16.

How these texts can be reconciled with any other theory than that which we have adopted, we cannot conceive. Allowing the Holy Ghost to be a creature created by Christ, how can he proceed from the Father? Allowing him to be an attribute of the Father, how can he proceed from the Son? And admitting him to be the exerted energy of God, according to the Arian and Socinian sentiment, as great a difficulty is afforded; for, considering the Father and the Son as distinct Beings, the Holy Ghost, as the self-same Spirit, proceeds from two distinct sources.

Upon the whole, there appears no way to dispose of the texts adduced, but by admitting the *oneness* of the Holy Ghost with the Father and the Son.

The doctrine for which we contend is further strengthened, by the form of baptism, prescribed by Christ himself. "Go ye therefore and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST," Matt. xxviii. 19. Here is a close and sacred association of the names, FATHER, SON, and HOLY GHOST. Can it with any shadow of reason be supposed, that our Lord meant, by the first, only to represent God the Almighty; by the second, a creature only; and by the third, an attribute, energy, or what else you please, of a nature inferior to Divinity and separate from Personality. As in baptism, there is a religious dedication to the names into which we are baptized, we must admit the Holy Ghost, as well as the Son, to be God; or else, allow Jesus Christ to have encouraged idolatry, and baptized Christians to have practised it. But this cannot be admitted: therefore, the Holy Ghost is God, and consequently, Personality belongs to him.

As in the form of baptism, there is an association of three Persons, so in the *inspiration* of the prophets. "God spake unto our fathers by the prophets," Heb. i. 1. St. Peter declares, that "holy men of God spake as they were moved by the HOLY GHOST," 2 Pet. i. 21; and also, that it was "the Spirit of CHRIST which was in them," 1 Pet. i. 11. We do not hesitate to affirm, that no Socinian can with any plausibility so interpret these texts, as to make the Holy Ghost the mere influence or an attribute of God. Suppose that the "holy men of God" (which must mean "the prophets" as in the first text) were prompted by the *influence* of God, how, we ask, could it have been by the influence of Christ, as a Being distinct from the Father? Admit the Personality of the Holy Ghost, and no difficulty appears; but deny it, and those passages are at variance.

Lastly; on the Divine Association, "as in the tabernacle form of benediction, the Triune Jehovah is recognized, as the source of all grace and peace to his creatures; so in the apostolic formula of blessing. "The grace of our LORD JESUS CHRIST, and the, love of GOD, and the communion of the HOLY SPIRIT, be with you all. Amen."

Other arguments, by which the Personality of the Holy Ghost may be maintained, are:

1. The mode of his subsistence in the sacred Trinity. He *proceeds* from the Father and the Son, and consequently cannot be either.

2. Without the admission of this truth, many passages are unintelligible and even absurd. "God anointed Jesus with the Holy Ghost and with *power*," that is, (according to Socinian views,) with the power of God and with power. Again; "In demonstration of the Spirit and of power," that is, in demonstration of power and of power. Other texts of similar description might be given, but let these suffice. It is not surprising, therefore, that Unit-

rians should find fault with the style of the Apostles in some instances, as their expressions so illy agree with Socinian explanation of the *Holy Ghost*.

3. There are passages of Holy Writ, in which the Father, Son, and Holy Ghost, are distinguished from each other, and the same pronouns applied to them severally. "And *I* will pray the FATHER, and HE shall give you another COMFORTER, that HE may abide with you for ever; even the SPIRIT of truth, WHOM the world cannot receive, because it seeth HIM not, neither knoweth HIM: but ye know HIM; for HE dwelleth with you, and shall be in you. But the COMFORTER which is the HOLY GHOST, WHOM the FATHER will send in my name, HE shall teach you all things whatsoever *I* have said unto you," John xiv. 16, 17, 26. What can be plainer than the import of such language? If, then, there be any personal distinction between the Father and the Son, there is an equal distinction between them both and the Holy Ghost: and this distinction is such as has led the sacred penmen to represent them as performing *separate* and yet the *same* acts.

We add other texts without comment, other, than to say here, that they not only contain the pronouns as in the last quotation, but represent the Holy Ghost as acting such a part, as plainly to afford the idea of his Personality. "As they ministered to the Lord and fasted, the HOLY GHOST *said*, separate ME, Barnabas and Saul for the work whereunto *I have called them*," Acts xiii. 2. "While Peter thought on the vision, the SPIRIT *said* unto him, Behold, three men seek for thee, Arise therefore, and get thee down, and go with them, doubting nothing for *I have sent them*, x. 19, 20. "Howbeit, when HE, the SPIRIT of truth is come, HE *will guide* you into all truth; for HE *shall not speak* of HIMSELF; but whatsoever HE *shall hear*, that *shall HE speak*; and HE *will show* you things to come," John xvi. 13. "For it seemed

good to the HOLY GHOST and to us, *to lay* upon you no greater burden, than these necessary things," Acts xv. 28. See also Acts xvi. 6, 7. Rom. viii. 26. 1 Cor. xii. 11. Isa. xlviii. 16, xxxiv. 16, &c., &c.

Some additional arguments to those before given, in support both of the Personality and Divinity of the Holy Ghost, may be added.

1. He is called God. "Why hath Satan filled thine heart to lie unto the Holy Ghost? Why hast thou conceived this in thine heart? Thou hast not lied unto men; but unto God." And, (which is the same thing,) he is called the Lord. "Now the Lord is that Spirit;" the same as to say, that *Spirit* is the *Lord*, 2 Cor. iii. 17.

2. The attributes of the Deity are ascribed to him; as, *eternity*, "the eternal Spirit," Heb. ix. 14. *Omnipresence*, "Your body is the temple of the Holy Ghost;" "As many as are led by the Spirit of God, they are the sons of God." Now, for these passages to be true, he must be present with Christians at all *times* and in all *places*. Again; "Whither shall I go from thy Spirit?" &c. Ps. cxxxix. 7. *Omniscience*, "The Spirit searcheth all things, even the deep things of God." Possessing such infinite and Divine properties, *Supreme Majesty* is ascribed to him, so that, "to lie to him" to "blaspheme" him, &c., are sins of such magnitude as to expose the offender to Divine punishment.

The *moral* attributes of God are also ascribed to him. *Holiness*, as he is called *Holy Ghost*. *Goodness* and *Grace*, "Thy Spirit is good," "The Spirit of grace." *Truth*, "The Spirit of truth."

3. He is the source of *Inspiration* and of *life*. The former may be seen from quotations already made. "Holy men of God spake as they were moved by the Holy Ghost." "He shall lead you into all truth:" The latter from the following phrases; "It

is the Spirit that quickeneth ;” “ Born of the Spirit ;” “ The renewing of the Holy Ghost ;” &c.

Finally ; He is the subject of blasphemy—“ the blasphemy against the Holy Ghost shall not be forgiven unto men,” Matt. xii. 31. On this text a writer observes, “ A Person he must be, or he could not be blasphemed ; a Divine Person he must be to constitute this blasphemy a sin against him in a proper sense, and of so malignant a kind, as to place it beyond the reach of mercy.”

Such, we conceive, to be the God of the Bible ; infinitely perfect in his nature and works ; existing in Trinity and Unity ; ever to be adored, and had in everlasting remembrance. Let such be our God “ world without end.” Amen.

CHAPTER III.

FALL OF MAN—DOCTRINE OF ORIGINAL SIN.

THE Scriptural character of God has been the subject of the former chapter: the present is to be devoted to MAN, showing what he once *was*, and what he now *is*, with regard to moral condition.

Whether man, at first, was any thing different in the moral state of his heart or nature, from what he now is, has been, and yet is, a subject of disputation among Christians. On this subject, we are of the opinion and shall maintain, that he was constituted *holy*, and that now he is unholy, having sinned and fallen.

We here assume the fact, that the Scriptures are *true*. To Scriptural testimony, therefore, we appeal for the support of our positions.

To evade the force of the argument in favor of the first branch of our cause, drawn from the Mosaic account, various theories have been formed; two of which only we here notice. The first makes the account wholly allegorical; the second makes it partly literal and partly allegorical. In refutation of these schemes, we propose showing that the account of Moses is a matter of real history; and this may be done by two single considerations.

1. The account of the fall of our first parents is a part of a *continuous* history; this part of it being a link in the chain of events, reaching from the creation of the world down to events of many centuries after; and the whole given in the same plain and undorned narrative, without the least intimation of fable or allegory being in any part introduced. "If this, then, be the case, (and the evidence of it lies upon the

very face of the history), it is clear, that if the account of the fall be excerpted from the whole narrative as allegorical, any subsequent part, from Abel to Noah, from Noah to Abraham, from Abraham to Moses, may be excerpted for the same reason." Thus it appears, that the whole of the Pentateuch may be rejected as a history, and turned into mere fable. One of two consequences must follow, either, that the account of the fall must be received as history, or the historical character of the whole five books of Moses must be unsettled. We are therefore to choose between the infidel recourse to the latter consequence, and allowing the account of the fall to be a narrative of real events.

2. In various parts of the Scriptures the account of which we are speaking, is referred to as affording literal facts. "Knowest thou not this of old, since man (which might be rendered "*since Adam*") was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?" Job xx. 4, 5. "If I covered my transgression as ADAM, by hiding my iniquity in my bosom," Job xxxi. 33. "Have ye not read, that he which made them at the beginning, made them male and female; and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh?" Matt. xix. 4, 5. "Adam was first formed, then Eve," 1 Tim. ii. 13, 14. Besides the foregoing, mention is made of "Eden," "The garden of the Lord," "The tree of life," "Serpent," &c. Now, if the history of the fall, as recorded by Moses, were an allegory, such allusions would have no meaning.

3. Tradition corroborates the evidences adduced, and serves to support the literal sense of the Mosaic account, which, on such a question, has great weight. The Apocryphal writings exhibit the sentiment of the Jews. We will here merely refer the reader to

some of the passages, which, if he choose, he may examine. 2 Esdras iii. 4, 7. vii. 48. Wisdom ii. 24. x. 1. Ecclesiasticus xvii. 1, &c.

To the record of Moses are to be traced, unquestionably, not only the fables of Pagan mythology, but some of the notions of ancient philosophers, as they bear such evident marks of a corrupted tradition respecting the circumstances of man's fall, related by Moses. Among these are the notions of the Magi of Plutarch and of the Manicheans, concerning two independent principles, acting in opposition to each other; also, the fictions of Indian mythology with regard to contending powers and their subordinate ministers, benevolent and malignant; likewise, the allegorical relations, furnished by Plato, in regard to Porus being tempted by Penia to sin when intoxicated in the garden of Jove; &c.

Such are at least some of the reasons why we consider the Mosaic account to be literal. With regard to the theory which explains a part of it literally and a part allegorically, we give the remarks of Bishop Horsley: "No writer of true history would mix plain matter of fact with allegory in one continued narrative, without any intimation of a transition from one to the other. If, therefore, any part of this narrative be matter of fact, no part is allegorical. On the other hand, if any part be allegorical, no part is naked matter of fact: and the consequence of this will be, that every thing in every part of the whole narrative must be allegorical. If the formation of the woman out of the man be allegory, the woman must be an allegorical woman. The man therefore must be an allegorical man; for of such a man only the allegorical woman will be a meet companion. If the man is allegorical, his Paradise will be an allegorical garden; the trees that grew in it, allegorical trees; the rivers that watered it, allegorical rivers; and thus we may ascend to the very beginning of the creation; and

conclude at last, that the heavens are allegorical heavens, and the earth an allegorical earth. Thus the whole history of the creation will be allegory, of which the real subject is not disclosed; and in this absurdity the scheme of allegorizing ends."

Allowing then, the account given to be a record of facts, we are made acquainted with man's primitive state, as well as his fall; and with all the circumstances connected with his first and after condition.

It appears from Scriptural account, that man was created *holy*. "And God said, Let us make man in our *image*, after our *likeness*," &c. Gen. i. 26. Hence, in verse 27th, "So God created man in his own image, in the image of God created he him; male and female created he them." The question now arises, in what did this *image* and *likeness* consist?

It is reasonable to suppose, that this "*image* of God" in which man was created, was something that belonged to *the nature of God*, consequently, that it did not consist either in bodily shape or dominion; for as to the former, God is without body and form, as shown in the preceding Chapter; and as to the latter, God could have existed without any dominion; and hence, the *image* and *likeness* mentioned did not mean *dominion*. We may here add, in relation to the last particular, that man, according to the history, was evidently made in the image of God, *in order* to his having dominion, as the Hebrew particle imports. He who was to have dominion must, necessarily, be made before he could be invested with it, and, therefore, dominion was consequent to his existing in the "*image*" and "*likeness*" of God; and could not be that image itself.

The sentiment expressed in Wisdom ii. 23, proves that the ancient Jews believed the "*image*" of God in man comprised *immortality*. "For God created man to be immortal, and made him to be an image of his own eternity." There appears to be a manifest

allusion to man's immortality, as being included in the image of God, in the reason given for the infliction of death on murderers. "Whoso sheddeth man's blood, by man shall his blood be shed: for in *the image of God* made he man." The essence of the crime of homicide appearing thus to lie in the peculiar value of life to an immortal being, destined to a future and eternal existence, and in which, he shall be dealt with according to his character.

In the next place, we add the *intellectual powers* with which man was endowed, as embraced in that "image" and "likeness" of God. Thus was man made capable of *knowledge*, and endowed with liberty of *will*.

From the two preceding particulars, we learn, that the natural image of God consists in *immortality* and *spirituality*, and that in this image man was created. But this is not all: for as in God this moral image is possessed of moral qualities; so in man, as created, there was a likeness to God in the state of his moral character or those moral qualities implanted in his nature; and hence, man bore the *moral image* of God, comprising "righteousness and true holiness," Eph. iv. 24. Such, we assert, is the import of the phrase used in Scripture generally. 1 Cor. xv. 49. "And as we have borne the image of the earthly, we shall also bear *the image of the heavenly*." By the *heavenly* is meant, "The Lord from Heaven," "God with us." In the passage there is a plain indication that the image we *shall* bear is different from the image we *have* borne; consequently *moral image* is meant. 2 Cor. iii. 18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

There are other texts which justify the construction which we place upon "the image of God," as it relates to the subject before us. "Lo, this only have

I found, that God made man *upright*, but they have sought out many inventions." After all the attempts of some writers to make the term *upright*, in this passage, relate to *posture*, it still remains that moral *state* was intended ; for, the inventions mentioned are intended to convey an idea of vice or wickedness, and by the term "upright," as used in the text, we are given to understand, that man as made was free from such defect. Hence, in Gen. i. 31, it is said, "And God saw every thing that he had made, and behold, it was *very good*." God must have seen things as *they were* ; and as man existed when *every thing* was seen to be "*very good*," we conclude that he bore the *moral image of God*. Col. iii. 10. "And have put on the new man, which is renewed in knowledge after the image of him that created him." Mr. Watson well remarks on this text, "that the '*knowledge*' in which the Apostle Paul places 'the image of God,' after which man was created, does not merely imply the faculty of the understanding, which is a part of the natural image of God ; but that which might be lost, because it is that in which the new man is *created*." With these proofs, that "the image of God" in which man was made, comprised moral likeness, we pass.

The next point to be determined is the *degree* of perfection attached to the first man. On this subject a difference of opinion, or at least, a difference of manner of representing it, has existed. Some have made Adam's perfection to be so great, as to render it exceedingly difficult to conceive how he could have fallen into sin ; while others have represented him as little, if at all, superior in moral perfection and capability to his descendants. But a due attention to the passages before quoted will enable us to ascertain, if not the exact degree of his moral endowments, yet that there is a certain standard below which he could not have been placed with regard to those perfections. We have seen that he was made in the *image* of God,

moral as well as *natural*. However the image of any thing may be reduced in its extent, still, it must be an accurate representation as far it goes. When we consider, that every thing good in the creation must be a miniature representation of the excellence of the Creator; and, the perfection of every *creature* according to the part it was designed to act, we cannot with any consistency suppose, that the image of God's moral perfections in man was a *dim* representation: it must have excluded all morally from him which did not resemble God: it was "righteousness and true holiness," without the least mixture of the contrary. The conclusion, therefore, is, that man, in his original state, was *sinless*, not only in act but in *principle*. "God made man UPRIGHT." "He was perfectly sincere and exactly just, rendering from the heart all that was due to God and to the creature. Tried by the exactest *plummet* he was *upright*; by the most perfect *rule*, he was *straight*." The superior faculties of his mind, his understanding, will, conscience, and memory, as well as the inferior faculties, hope, love, joy, fear, &c., were all in perfect subordination to the dictates of reason and the principles of God's moral government.

That such is not the present state of man is obvious to every one: a change, therefore, has taken place. The Scriptural method of accounting for this, is the disobedience of our first parents. The history, giving the particulars of the case, has already been shown to be literal, and therefore, easily understood. A reference to Genesis will inform us as to the *offence* committed; the *agency* employed; &c.

Without consuming time unnecessarily in details in reference to the above, we pass to consider the state into which that event reduced the first man and his posterity.

On this subject the following are the leading opinions:

The view stated by Pelagius, (if he be not misrepresented) and the belief of modern Socinians, is, that, though Adam by his disobedience exposed himself to God's displeasure, yet, the powers of his nature were not at all impaired, neither, has any injury accrued to his posterity on account of his act, holding, that man was created mortal, and therefore, he would have died if he had not sinned; and hence, they make death to be a natural event with regard both to Adam and his posterity.

A second opinion on this subject is, that Adam had a body naturally frail and mortal, but "the tree of life," had he been obedient, would have preserved him from death; but sinning, he was removed at a distance from the appointed means of preservation, and therefore, became subject to death; and his posterity inheriting his natural mortality, and they also being removed from "the tree of life," shared with him the consequence of transgression.

It is admitted by those who hold this sentiment, that the change specified was most unfavorable to their moral character; the fear of death enslaving the mind; the necessary means of supporting their frail bodies engrossing and contracting the soul; &c.

The third view taken of the subject (and which is the most common) is that which was embraced by Arminius, who, in his 7th public lecture *on the first Sin of the first Man*, says,

"The immediate and proper effect of this sin was, that God was offended by it. For since the form of sin is the transgression of the law, 1 John iii. 4, such transgression primarily and immediately impinges against the Legislator himself, Gen. iii. 2; and it impinges against him, Gen. iii. 16, 19, 23, 24, with offence, it having been his will that his law should not be infringed, Gen. iii. 17: From which he conceives a just wrath, which is the second effect of sin. But this wrath is followed by the infliction of pun-

ishment, which here is two-fold : 1 A liability to both deaths, Rom. vi. 23. 2 A privation of that primeval holiness and righteousness, Luke xix. 26, which, because they were the effects of the Holy Spirit dwelling in man, ought not to remain in man who had fallen from the favor of God, and had incurred his anger. For that Spirit is a seal and token of the Divine favor and benevolence, Rom viii. 14, 15; 1 Cor, ii. 12.

“But the whole of this sin is not peculiar to our first parents, but is common to the whole race, and to all their posterity, who at the time when the first sin was committed, were in their loins, and who afterwards descended from them in the natural mode of propagation, according to the primitive benediction. For, in Adam, all have sinned, Rom. v. 12. Whatever punishment, therefore, was inflicted on our first parents, has also pervaded all their posterity, and still oppresses them : So that all are by nature children of wrath, Eph. ii. 31, obnoxious to condemnation and to death temporal and eternal, Rom. v. 12, and are, lastly, devoid of that [primeval] righteousness and holiness : With which evils they would continue oppressed for ever, unless they were delivered from them by Jesus Christ ; to whom be glory for ever and ever ! Rom. v. 18, 19.”

In the epistle which Arminius addressed to Hippolytus, his views are more clearly expressed.

“It is impossible for free-will without grace to begin or perfect any true or spiritual good. I say, the grace of Christ which pertains to regeneration is simply and absolutely necessary for the illumination of the mind, the ordering of the affections, and the inclination of the will to that which is good. It is that which operates on the mind, the affections, and the will ; which infuses good thoughts into the mind, inspires good desires into the affections, and leads the will to execute good thoughts and good desires. It

prevents, (goes before,) accompanies, and follows. It excites, assists, works in us to will, and works with us, that we may not will in vain. It averts temptations, stands by and aids us in temptations, supports us against the flesh, the world, and Satan; and, in the conflict, it grants us to enjoy the victory. It raises up again those who are conquered and fallen, it establishes them, and endues them with new strength, and renders them more cautious. It begins, promotes, perfects, and consummates salvation. I confess, that the mind of the natural (*animalis*) and carnal man is darkened, his affections are depraved and disordered, his will is refractory, and that the man is *dead in sins.*”

In another place he says; “that the will of man, with respect to true good, is not only wounded, bruised, inferior, crooked, and attenuated; but it is likewise *captivated, destroyed, and lost*; and has no powers whatever, except such as are excited by grace.”

To test the truth of these and all other opinions respecting this subject, it will be necessary to ascertain the import of the penalty of DEATH annexed to transgression.

“The Pelagian and Socinian notion, that Adam would have died had he not sinned, requires no other refutation than the words of the apostle Paul, who declares expressly that death entered the world ‘by sin,’ and so it inevitably follows that, as to man at least, but for sin there would have been no death.

“The notion of others, that the death threatened extended to the annihilation of the soul as well as the body, and was only arrested by the interposition of a Redeemer, assumes a doctrine which has no countenance at all in Scripture, namely, that the penalty of transgressing the Divine law, when it extends to the soul, is death in the sense of annihilation. On the contrary, whenever the threat of death,

in Scripture, refers to the soul, it unquestionably means future and conscious punishment. Besides the term 'death,' which conveys the threatening, does not properly express annihilation. There is no adequate opposition between life and annihilation. If there were such an opposition between them, then life and non-annihilation must be equivalent terms. But they are not; for many things exist which do not live; and thus both the sense attached to the term death, in Scripture, when applied to the soul, as well as the proper sense of that term itself, and the reason of the thing, forbid that interpretation.

"The death threatened to Adam, we conclude, therefore, to have extended to the soul of man as well as to his body, though not in the sense of annihilation; but, for the confirmation of this, it is necessary to refer more particularly to the language of Scripture, which is its own best interpreter, and it will be seen, that the opinion of those divines who include in the penalty attached to the first offence, the very 'fullness of death,' as it has been justly termed, death *bodily*, *spiritual*, and *eternal*, is not to be puffed away by sarcasm, but stands firm on inspired testimony.

"Besides death, as it is opposed to animal life, and which consists in the separation of the rational soul from the body, the Scriptures speak of the life and death of the soul in a *moral* sense. The first consists in the union of the soul to God, and is manifested by those vigorous, grateful, and holy affections, which are, by this union, produced. The second consists in a separation of the soul from communion with God, and is manifested by the dominion of earthly and corrupt dispositions and habits, and an entire indifference or aversion to spiritual and heavenly things. This, too, is represented as the state of all who are not quickened by the instrumentality of the Gospel employed for this purpose by the

power and agency of its Divine Author. "And you hath he quickened who were DEAD in trespasses and sins." The state of a regenerate mind is, in accordance with this view, represented as a resurrection, and a passing 'from death unto life;' and both to Christ and to the Holy Spirit is this work of quickening the souls of men and preserving them in moral or spiritual life attributed. To interpret, then, the death pronounced upon Adam as including moral death, seeing that he, by his transgression, fell actually into the same moral state as a sinner against God, in which all those persons now are who are dead in trespasses and sins, is in entire accordance with the language of Scripture. For, if a state of sin in them is a state of spiritual death, then a state of sin in him was a state of spiritual death; and that both by natural consequence, the same cause producing the same effect, and also by the appointment of God, who departs from sinful men, and, withdrawing himself from all communion with the guilty, withdraws thereby the only source of moral or spiritual life.

"But the highest sense of the term 'death,' in Scripture, is the punishment of the soul in a future state, both by a loss of happiness and separation from God, and also by a positive infliction of Divine wrath. Now this is stated, not as peculiar to any dispensation of religion, but as common to all; as the penalty of the transgression of the law of God in every degree. 'Sin is the transgression of the law,' this is its definition; 'the wages of sin is death,' this is its penalty. Here we have no mention made of any particular sin, as rendering the transgressor liable to this penalty, nor of any particular circumstance under which sin may be committed, as calling forth that fatal expression of the Divine displeasure; but of sin itself generally:—of transgression of the Divine law, in every form and degree, it is affirmed,

‘the wages of sin is DEATH.’ This is, therefore, to be considered as an axiom in the jurisprudence of Heaven. ‘Sin,’ says St. James, with like absolute and unqualified manner, ‘when it is finished, bringeth forth DEATH;’ nor have we the least intimation given in Scripture, that any sin whatever is exempted from this penalty; that some sins are punished in this life only, and others in the life to come. The degree of punishment will be varied by the offence; but death is the penalty attached to all sin, unless it is averted by pardon, which itself supposes that in law the penalty has been incurred. What was there, then, in the case of Adam to take him out of this rule? His act was a *transgression* of the law, and therefore *sin*; as sin, its wages was ‘death,’ which, in Scripture, we have seen, means, in its highest sense, future punishment.

“To this, Dr. Taylor, whom most modern writers who deny the doctrine of original sin have followed, objects: ‘Death was to be the consequence of his disobedience, and the death here threatened can be opposed only to that life God gave Adam when he created him.’

“To this it has been replied:

“‘True: but how are you assured, that God, when he created him, did not give him *spiritual*, as well as *animal* life? Now *spiritual death* is opposed to *spiritual life*. And this is more than the *death* of the body.

“But this, you say, is pure conjecture, without a solid foundation. For no other life is spoken of before. Yes there is. *The image of God* is spoken of before. This is not therefore pure conjecture; but is grounded upon a solid foundation, upon the plain Word of God. Allowing then that ‘Adam could understand it of no other life than that which he had newly received;’ yet would he naturally understand it of *the life of God in his soul, as well as of the*

life of his body. In this light therefore the sense of the threatening will stand thus: 'Thou shalt surely die;' as if he had said, I have formed thee of the dust of the ground, and 'breathed into thy nostrils the breath of lives,' both of animal and spiritual life; and in both respects thou art become a living soul. 'But if thou eatest of the forbidden tree, thou shalt cease to be a living soul. For I will take from thee' the lives I have given, and thou shalt die spiritually, temporally, eternally.'(1)

"The answer of President Edwards is more at large.

"To this I would say; it is true, *death is opposed to life, and must be understood according to the nature of that life, to which it is opposed.* But does it therefore follow, that nothing can be meant by it but the loss of life? Misery is opposed to happiness, and sorrow is in Scripture often opposed to joy; but can we conclude from thence, that nothing is meant in Scripture by sorrow, but the *loss of joy*? Or that there is no more in misery, than the loss or absence of happiness? And if the death threatened to Adam can, with certainty, be opposed only to the life given to Adam, when God created him; I think a state of perfect, perpetual, and hopeless misery is properly opposed to that state *Adam was in when God created him.* For I suppose it will not be denied, that the life Adam had was truly a *happy* life; happy in perfect innocency, in the favor of his Maker, surrounded with the happy fruits and testimonies of his love. And I think it has been proved, that he also was happy in a state of perfect righteousness. Nothing is more manifest than that it is agreeable to a very common acceptation of the word *life* in Scripture, that it be understood as signifying a state of excellent and happy existence. Now that which is

(1) WESLEY on Original Sin.

most opposite to *that life* and state in which *Adam* was created, is a state of total, confirmed wickedness, and perfect hopeless misery, under the Divine displeasure and curse; not excluding temporal death, or the destruction of the body, as an introduction to it.

“Besides that which is much more evident than any thing Dr. T. says on this head, is, that the *death* which was to come on Adam, as the *punishment of his disobedience*, was opposed to that *life*, which he would have had as the *reward* of his *obedience* in case he had not sinned. *Obedience* and *disobedience* are contraries; the *threatenings* and *promises* which are sanctions of a law, are set in direct opposition; and the *promises*, *rewards*, and *threatened punishments*, are most properly taken as each other's opposites. But none will deny, that the life which would have been *Adam's reward*, if he had persisted in obedience, was *eternal life*. And therefore we argue justly that the death which stands opposed to that *life*, (Dr. T. himself being judge,) is manifestly *eternal death*, a death widely different from the death we now die—to use his own words. If Adam for his persevering *obedience*, was to have had everlasting life and happiness, in perfect holiness, union with his Maker, and enjoyment of his favor, and this was the life which was to be confirmed by the tree of life; then, doubtless, the death threatened in case of disobedience, which stands in direct opposition to this, was an exposure to *everlasting wickedness and misery, in separation from God, and in enduring his wrath.*’(2)

“The next question is, whether Adam is to be considered as a mere individual, the consequences of whose misconduct terminated in himself, or nootherwise affected his posterity than incidentally, as the misconduct of an ordinary parent may affect the circumstances of his children; or whether he is to be

regarded as a *public man*, the head and *representative* of the human race, who, in consequence of his fall, have fallen with him, and received direct hurt and injury in the very constitution of their bodies, and the moral state of their minds.

“The testimony of Scripture is so explicit on this point, that all the attempts to evade it have been in vain. In Romans v. Adam and Christ are contrasted in their public or federal character, and the hurt which mankind have derived from the one, and the healing they have received from the other, are also contrasted in various particulars, which are equally represented as the effects of the ‘offence’ of Adam, and of the ‘obedience of Christ.’ Adam, indeed, in verse 14, is called, with evident allusion to this public representative character, the figure, *type*, or *model* ‘of him that was to come.’ The same apostle also adopts the phrases, ‘the first Adam’ and ‘the second Adam,’ which mode of speaking can only be explained on the ground, that as sin and death descended from one, so righteousness and life flow from the other; and that what Christ is to all his spiritual seed, that Adam is to all his natural descendants. On this, indeed, the parallel is founded, 1 Cor. xv. 22, ‘For as in Adam all die, even so in Christ shall all be made alive,’ words which on any other hypothesis can have no natural signification. Nor is there any weight in the observation, that this relation of Adam to his descendants is not expressly stated in the history of the fall; since, if it were not indicated in that account, the comment of an inspired apostle is, doubtless, a sufficient authority. But the fact is, that the threatenings pronounced upon the first pair have all respect to their posterity as well as to themselves. The death threatened affects all,—‘In Adam all die,’ ‘death entered by sin,’ that is, by his sin, and then ‘passed upon all men.’ The painful childbearing threatened upon Eve has passed on to

her daughters. The ground was cursed, but that affected Adam's posterity also, who to this hour, are doomed to eat their bread by 'the sweat of their brow.' Even the first blessing, 'Be fruitful and multiply and replenish the earth, and subdue it,' was clearly pronounced upon them as public persons, and both by its very terms and the nature of the thing, since they alone could neither replenish the earth nor subject it to their use and dominion, comprehended their posterity. In all these cases they are addressed in such a form of speech as is appropriated to individuals; but the circumstances of the case infallibly show, that, in the whole transaction, they stood before their Maker as *public persons*, and as the legal *representatives* of their descendants, though in so many words they are not invested with these titles.

"The condition in which this federal connexion between Adam and his descendants placed the latter remains to be exhibited. The imputation of Adam's sin to his posterity has been a point greatly debated. In the language of theologians, it is considered as *mediate* or *immediate*. Our mortality of body and the corruption of our moral nature, in virtue of our derivation from him, is what is meant by the *mediate* imputation of his sin to us; by *immediate* imputation is meant that Adam's sin is accounted ours in the sight of God, by virtue of our federal relation. To support the latter notion, various illustrative phrases have been used: as, that Adam and his posterity constitute one *moral person*, and that the whole human race was in him, its head, consenting to his act, &c. This is so little agreeable to that distinct agency which enters into the very notion of an accountable being, that it cannot be maintained, and it destroys the sound distinction between original and actual sin. It asserts, indeed, the imputation of the actual commission of Adam's sin to his descendants, which is false in fact; makes us stand chargeable with the full latitude

of his transgression, and all its attendant circumstances; and constitutes us, separate from all actual voluntary offence, equally guilty with him, all which are repugnant equally to our consciousness and to the equity of the case.

“The other opinion does not, however, appear to go the length of Scripture, which must not be warped by the reasonings of erring man. There is another view of the imputation of the offence of Adam to us which is more consistent with its testimony. This is very clearly stated by Dr. Watts, in his answer to Dr. Taylor.

“‘When a man has broken the law of his country, and is punished for so doing, it is plain that *sin is imputed to him: his wickedness is upon him; he bears his iniquity*: that is, he is reputed or accounted guilty: he is condemned and dealt with as an offender.

“But if a man have committed treason, his estate is taken from him and his children, then they *bear the iniquity of their father*, and his sin is *imputed to them* also.

“If a man lose his life and estate for murder, and his children thereby become vagabonds, then the blood of the person murdered is said to be *upon the murderer*, and *upon his children* also. So the Jews: *His blood be on us and on our children*; let us and our children be punished for it.

“But it may be asked, how can the acts of the parent’s treason be *imputed* to his little child? Since those acts were quite out of the reach of an infant, nor was it possible for him to commit them?—I answer,

“Those acts of treason or acts of service, are by a common figure said to be *imputed to the children*, when they suffer or enjoy the consequences of their father’s treason or eminent service: though the *particular actions* of treason or service, could not be practised by the children. This would easily be

understood should it occur in human history. And why not when it occurs in the sacred writings?

“*Sin* is taken either for an *act of disobedience* to a law, or for the *legal result* of such an act; that is, the *guilt*, or *liableness to punishment*. Now when we say, the sin of a traitor is *imputed to his children*, we do not mean, that the act of the father is charged upon the child; but that the guilt or liableness to punishment is so transferred to him that he suffers banishment or poverty on account of it.

“Thus the sin of Achan was so imputed to his children, that they were all stoned on account of it, Josh. vii. 24. In like manner the covetousness of Gehazi was *imputed* to his posterity, 2 Kings v. 27. When God by his prophet pronounced, that the leprosy should cleave unto him and to his seed for ever.

“The Scriptures both of the Old and New Testament, use the words *sin* and *iniquity*, (both in Hebrew and Greek) to signify not only the criminal *actions* themselves, but also the *result* and consequences of those actions, that is, The guilt or *liableness to punishment*: and sometimes the *punishment* itself, whether it fall upon the original criminal, or upon others on his account.

“Indeed when sin or righteousness is said to be imputed to any man, on account of what himself hath done, the words usually denote both the good or evil actions themselves, and the legal result of them. But when the sin or righteousness of one person is said to be imputed to *another*, then generally those words mean only the result thereof; that is, a liableness to punishment on the one hand, and to reward on the other.

“But let us say what we will, in order to confine the sense of the imputation of sin and righteousness, to the *legal result*, the reward or punishment of good or evil actions; let us ever so explicitly deny, the imputation of the *actions* themselves to others, still Dr.

Taylor will level almost all his arguments against the imputation of the actions themselves, and then triumph in having demolished what we never built, and in refuting what we never asserted,

“In the sense then above given, we may safely contend for the imputation of Adam’s sin; and this agrees precisely with the apostle Paul, who speaks of the imputation of sin to those who ‘had not sinned after the similitude of Adam’s transgression,’ that is, to all who lived between Adam and Moses, and, consequently, to infants who personally had not offended; and also declares, that ‘by one man’s disobedience many were made, constituted, accounted, and dealt with as sinners,’ and treated as though they themselves had actually sinned: for, that this is his sense, is clear from what follows. ‘so by the obedience of one shall many be made righteous,’—constituted, accounted, and dealt with as such, though not actually righteous, but, in fact, pardoned criminals. The first consequence, then, of this imputation is the death of the body, to which all the descendants of Adam are made liable, and that on account of the sin of Adam—‘through the offence of one many are dead.’ But though this is the first, it is far from being the only consequence. For, as throughout the apostle’s reasoning in the 5th chapter of the Epistle to the Romans, to which reference has been made, ‘the gift,’ ‘the free gift,’ ‘the gift by grace,’ mean one and the same thing, even the whole benefit given by the abounding grace of God, through the obedience of Christ; and as these verses are evidently parallel to 1 Cor. xv. 22, ‘For as in Adam all die, even so in Christ shall all be made alive,’ ‘it follows that dying and being made alive, in the latter passage, do not refer to the body only, but that *dying* implies all the evils temporal and spiritual which are derived from Adam’s sin, and *being made alive*, all the blessings

which are derived from Christ in time and in eternity.' (3)

"The second consequence is, therefore, death *spiritual*, that moral state which arises from the withdrawal of that intercourse of God with the human soul, in consequence of its becoming polluted, and of that influence upon it which is the only source and spring of the right and vigorous direction and employment of its powers in which its rectitude consists; a *deprivation*, from which a *depravation* consequently and necessarily follows. This, we have before seen, was included in the original threatening, and if Adam was a public person, a representative, it has passed on to his descendants, who, in their natural state, are therefore said to be '*dead* in trespasses and sins.' Thus it is that the heart is deceitful above all things, and desperately wicked; and that all evils naturally 'proceed from it,' as corrupt streams from a corrupt fountain.

"The third consequence is *eternal death*, separation from God, and endless banishment from his glory in a future state. This follows from both the above premises,—from the federal character of Adam; and from the eternal life given by Christ being opposed by the apostle to the death derived from Adam. The justice of this is objected to, a point which will be immediately considered; but it is now sufficient to say, that if the making the descendants of Adam liable to eternal death, because of his offence, be unjust, the infliction of temporal death is so also; the duration of the punishment making no difference in the simple question of justice. If punishment, whether of *loss* or of *pain*, be unjust, its measure and duration may be a greater or a less injustice; but it is unjust in every degree. If, then, we only confine the hurt we have received from Adam to bodily death; if this legal re-

sult of his transgression only be imputed to us, and we are so constituted sinners as to become liable to it, we are in precisely the same difficulty, as to the equity of the proceeding, as when that legal result is extended farther. The only way out of this dilemma is that adopted by Dr. Taylor, to consider death not as a punishment, but as a blessing, which involves the absurdity of making Deity threaten a benefit as a *penalty* for an offence, which sufficiently refutes the notion.

“The objections which have been raised against the imputation of Adam’s offence, in the extent we have stated it, on the ground of the justice of the proceeding, are of two kinds. The former are levelled not against that Scriptural view of the case which has just been exhibited, but against that repulsive and shocking perversion of it which is found in the high Calvinistic creed, which consigns infants, not elect, to a conscious and endless punishment, and that not of loss only, but of pain, for this first offence of another. The latter springs from regarding the legal part of the whole transaction which affected our first parents and their posterity, separately from the evangelical provision of mercy which was concurrent with it, and which included, in like manner, both them and their whole race. With the high Calvinistic view we have now nothing to do. It will stand or fall with the doctrines of election and reprobation, as held by that school, and these will be examined in their place. The latter class of objections now claim our attention; and as to them we observe, that, as the question relates to the moral government of God, if one part of the transaction before us is intimately and inseparably connected with another and collateral procedure, it cannot certainly be viewed in its true light but in that connexion. The redemption of man by Christ was not certainly an after-thought brought in upon man’s apostasy; it was

a provision, and when man fell, be found justice hand in hand with mercy. What are, then, the facts of the whole case? For greater clearness, let us take Adam and the case of his *adult* descendants first. All become liable to bodily death; here was justice, the end of which is to support law, as that supports government. By means of the anticipated sacrifice of the Redeemer's atonement, which, as we shall in its place show, is an effectual means of declaring the justice of God, the sentence is reversed, not by exemption from bodily death, but by a happy and glorious resurrection. For, as this was an act of grace, Almighty God was free to choose, speaking humanly, the circumstances under which it should be administered, in ordering which the unerring wisdom of God had its natural influence. The evil of sin was still to be kept visible before the universe, for its admonition, by the actual infliction of death upon all men; the grace was to be manifested in reparation of the loss by restoration to immortality. Again, God, the fountain of spiritual life, forsook the soul of Adam, now polluted by sin, and unfit for his residence. He became morally dead and corrupt, and, as 'that which is born of the flesh is flesh,' this is the natural state of his descendants. Here was justice, a display of the evil of sin, and of the penalty which it ever immediately induces—man forsaken by God, and, thus forsaken, a picture to the whole universe of corruption and misery, resulting from that departure from him which is implied in one sinful act. But that spiritual, quickening influence visits him from another quarter and through other means. The second Adam 'is a quickening spirit.' The Holy Spirit is the purchase of his redemption, to be given to man, that he may again infuse into his corrupted nature the heavenly life, and sanctify and regenerate it. Here is the mercy. As to a future state, eternal life is promised to all men believing in Christ, which reverses the sen-

tence of eternal death. Here, again is the manifestation of mercy. Should this be rejected, he stands liable to the whole penalty, to the punishment of loss as the natural consequence of his corrupted nature which renders him unfit for heaven; to the punishment of even pain for the original offence, we may also, without injustice, say, as to an adult, whose actual transgressions, when the means of deliverance have been afforded him by Christ, is a consenting to all rebellion against God, and to that of Adam himself; and to the penalty of his own actual transgressions, aggravated by his having made light of the Gospel. Here is the collatera display of justice. In all this, it is impossible to impeach the equity of the Divine procedure, since no man suffers any loss or injury ultimately by the sin of Adam, but by his own wilful obstinacy—the ‘abounding of grace,’ by Christ having placed before all men, upon their believing, not merely compensation for the loss and injury sustained by Adam, but infinitely higher blessings, both in kind or degree, that were forfeited in him. As to adults, then, the objection taken from Divine justice is unsupported.

“We now come to the case of persons dying in *infancy*. The great consideration which leads to a solution of this case is found in Romans v. 18, ‘Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life.’ In these words, the sin of Adam and the merits of Christ are pronounced to be co-extensive; the words applied to both are precisely the same, ‘*judgment* came upon ALL MEN,’ ‘the FREE GIFT came upon ALL MEN.’ If the whole human race be meant in the former clause, the whole human race is meant in the latter also; and it follows, that as all are injured by the offence of Adam, so all are benefitted by the obedience of Christ. What-

ever, therefore, that benefit may be, all children dying in infancy must partake of it, or there would be a large portion of the human race upon whom the 'free gift,' the effects of 'the righteousness of one,' did not 'come,' which is contrary to the apostle's words.

"This benefit, whatever it might be, did not so 'come upon all men' as to relieve them *immediately* from the sentence of death. This is obvious, from men being still liable to die, and from the existence of a corrupt nature or spiritual death in all mankind. As this is the case with adults, who grow up from a state of childhood, and who can both trace the corruptness of their nature to their earliest years, and were always liable to bodily death; so, for this reason, it did not come immediately upon children, whether they die in infancy or not. For there is no more reason to conclude, that those children who die in infancy were born with a pure nature, than they who lived to manhood; and the fact of their being born liable to death, a part of the penalty, is sufficient to show, that they were born under the whole malediction.

"The 'free gift,' however, which has come upon all men, by the righteousness of one, is said to be 'unto justification of life,' the full reversal of the penalty of death; and, by 'the abundance of grace, and of the gift of righteousness,' the benefit extends to the 'reigning in life by one, Jesus Christ.' If the 'free gift' is so given to all men that this is the end for which it is given, then is this 'justification of life,' and this 'reigning in life by Jesus Christ,' as truly within the reach of infants, dying in infancy, as within the reach of adults living to years of choice. This 'free gift' is bestowed upon 'all men,' *in order to* justification of life; it follows then, that, in the case of infants, this gift may be connected with the end for which it was given, as well as in the case of adults; or it would be given in vain, and in fact, be, in no sense whatever, a gift or benefit, standing opposed, in its result, to condemnation and death.

Now we know clearly by what means the 'free gift,' which is bestowed *in order* to justification of life, (that is, that act of God by which a sinner, under sentence of death, is adjudged to life,) is connected with that end in the case of adults. The gift 'comes upon them,' in its effects, very largely, independent of any thing they do—in the longsuffering of God; in the instructions of the Gospel; the warnings of ministers; the corrective dispensations of Providence; above all, in *preventing grace* and the *influences of the Holy Spirit* removing so much of their spiritual death as to excite in them various degrees of religious feeling, and enabling them to seek the face of God, to turn at his rebuke, and, by improving that grace, to repent and believe the Gospel. In a word, 'justification of life' is offered them; nay, more, it is pressed upon them, and they fail of it only by rejecting it. If they yield and embrace the offer, then the end for which 'the free gift came' upon them is attained—'justification of life.'

"As to infants, they are not, indeed, born justified and regenerate, so that to say that original sin is taken away, as to infants, by Christ, is not the correct view of the case, for the reasons before given; but they are all born under the 'free gift,' the effects of the 'righteousness' of one, which extended to 'all men;' and this free gift is bestowed on them *in order to* justification of life, the adjudging of the condemned to live. All the mystery, therefore, in the case arises from this, that in adults we see the free gift connected with its *end*, actual justification, by acts of their own, repentance and faith; but as to infants, we are not informed by what process justification, with its attendant blessings, is actually bestowed, though the words of the apostle are express, that through 'the righteousness of one' they are entitled to it. Nor is it surprising, that this process should be hidden from us, since the Gospel was

written for adults, though the benefit of it is designed for all; and the knowledge of this work of God, in the spirit of an infant, must presuppose an acquaintance with the properties of the human soul, which is, in fact, out of our reach. If, however, an infant is not capable of a voluntary acceptance of the benefit of the 'free gift;' neither, on the other hand, is it capable of a voluntary rejection of it; and it is by rejecting it that adults perish. If much of the benefit of this 'free gift' comes upon us as adults, independent of our seeking it; and if, indeed, the very power and inclination to seek justification of life is thus prevenient, and, in the highest sense *free*; it follows, by the same rule of the Divine conduct, that the Holy Spirit may be given to children; that a Divine and an effectual influence may be exerted on them, which, meeting with no voluntary resistance, shall cure the spiritual death and corrupt tendency of their nature; and all this, without supposing any great difference in the principle of the administration of this grace in their case and that of adults. But the different circumstances of children dying in their infancy, and adults, proves also that a different administration of the same grace, which is freely bestowed upon all, must take place. Adults are personal offenders, infants are not; for the former, confession of sin, repentance, and the trust of persons consciously perishing for their transgressions, are appropriate to their circumstances, but not to those of the latter; and the very wisdom of God may assure us, that, in prescribing the terms of salvation, that is, the means by which the 'free gift' shall pass to its issue, justification of life, the circumstances of the persons must be taken into account. The reason of pardon, in every case, is not repentance, not faith, not any thing done by man, but the merit of the sacrifice of Christ. Repentance and faith are, it is true, in the case of adults, a *sine qua*

non, but in no sense the meritorious cause. The reasons of their being attached to the promise, as conditions, are nowhere given, but they are nowhere enforced as such, except on adults. If, in adults, we see the meritorious cause working in conjunction with instrumental causes, they are capable of what is required; but when we see, even in adults, that, independent of their own acts, the meritorious cause is not inert, but fruitful in vital influence and gracious dealing, we see such a separation of the operation of the grand meritorious cause, and the subordinate instrumental causes, as to prove that the benefits of the death of Christ are not, in every *degree*, and consequently, on the same principle, not, in every *case*, conferred under the restraints of conditions. So certainly is infant salvation attested by the Scriptures; so explicitly are we told that the free gift is come upon all men to justification of life; and that none can come short of this blessing but those who reject it.

“But there is another class of instrumental causes to be taken into the account in the case of children; though they arise not out of their personal acts. The first and greatest, and general one, is the intercession of Christ himself, which can never be fruitless; and that children are the objects of his intercession is certain, both from his office as the intercessor of all mankind, the ‘mediator between God and *man*,’ that is, all men; and from his actually praying for children in the days of his abode on earth. ‘He took them up in his arms and *blessed* them;’ which benediction was either in the form of prayer, or it was authoritative, which makes the case still stronger. As to their future state, he seems also to open a sufficiently encouraging view, when he declares that ‘of such is the kingdom of heaven;’ for, whether we understand this of future felicity, or of the church, the case is settled; in neither case can they be under wrath, and liable to condemnation.

“Other instrumental causes of the communication of this benefit to infants, wherever the ordinances of the Christian church are established, and used in faith, are the prayers of parents, and baptism in the name of Christ; means which cannot be without their effect, both as to infants who die, and those who live; and which, as God’s own ordinances, he cannot but honor, in different degrees, it may be, as to those who live and those whom he intends to call to himself; but which are still *means of grace*, and *channels of saving influence*; or they are dead forms, ill becoming that which is so eminently a dispensation, not of the letter, but of the spirit.

“The injustice, then, alleged as implicated in the doctrine of original sin, when considered in this its *whole* and *Scriptural* view, entirely vanishes; and, at the same time, the evil of sin is manifested, and the justice, also, of the Lawgiver, for mercy comes not by relaxing the hold of justice. That still has its full manifestation in the exaction of vicarious obedience to death, even the death of the cross, from the second Adam, who made himself the federal head of fallen men, and gave ‘justification unto life’ only by his submission to ‘judgment unto condemnation.’”*

Thus it appears, that the *death* threatened to Adam, included corporal, moral or spiritual, and eternal death; and that the sentence included also the whole of his posterity.

Our next step will be to ascertain the moral state of mankind as born into the world. And here we assert, that notwithstanding the provision made for man’s salvation through Jesus Christ, we are born with a *fallen and corrupted nature*.

The position we have taken on this subject, may, we think, be supported by a proper consideration of existing *facts*, as well as an appeal to the Scriptures. The facts to which we refer, are :

1. In every age and among all nations, great wickedness has prevailed. On this practical wickedness there have been attendant, *general religious error* in doctrine, with all its mischief, superstition, and idolatry; and aggressive wars, which necessarily suppose hatred, revenge, cruelty, injustice, and ambition.

2. The strong bias of mankind to wickedness. Two circumstances mark the strength of this evil bias; these are, the greatness of the crimes committed, and the number, as well as the weight of the restraints against which the tide of wickedness has made its way through the world.

3. In children of the earliest years, may be discovered, the seeds of the vices which exist among men; these seeds are, selfishness, envy, pride, resentment, deceit, lying, &c.

4. Every man is conscious of a natural tendency to many evils. These tendencies are in different degrees and of various kinds in different persons. Some may be more particularly beset with the sins of ambition, pride, and excessive love of honor; others, with those of anger, revenge, and implacableness, others, with those of avarice, care, and distrust; &c. It may be further observed, that there are evil tendencies which are common to all, viz: to love the creature more than the Creator; to employ our minds in worldly matters, more than in the things of God; &c.

5. Persons, who have determined in their minds to submit to the Divine government, have met with strong and constant resistance from passion, appetite, and inclination. From this circumstance in our moral condition, writers of all ages have associated virtue with difficulty, and represented a virtuous course under the notion of warfare.

Now, we ask, how can these things be accounted for? The advocates of man's natural goodness have labored to account for them on the principles of cor-

rupt example and vicious education ; concerning which the following is offered.

1. As to example, this does not account for the introduction of moral wickedness. Our first parents appear to have been the devout worshippers of God, (having been restored to the Divine favor,) when their children were born. Where then was the bad example which gave to Cain his malice and hatred that led him to the murder of Abel ? Neither will example account for the cases of immorality among the children of truly virtuous and pious parents, in any age, where more correctness of principle and habit was exhibited to the view of those children, than otherwise.

2. "If men are naturally disposed to good, or only not indisposed to it, it is not accounted for, on this hypothesis, how bad example should have become general, that is, how men should generally have become wicked." To account for general wickedness on the ground of bad example, is to place effect before cause in point of existence, which is a sufficient refutation of the argument.

3. "This very method of explaining the general viciousness of society does itself suppose the power of bad example ; and, indeed, in this it agrees with universal opinion." Why should bad example have a greater influence upon youth, than a good one, (a point this which is universally admitted,) if, as the hypothesis of our opponent teaches, there be not in them any innate corruption or a natural disposition to evil ? We might certainly expect from a *good nature* an opposition and counteracting influence to bad example ; and we should find, to influence by bad examples, would be much more rare and difficult, than by good ones ; whereas, matter of fact proves the contrary to exist ; therefore, man's nature is not good.

4. Neither does example account for the early appearance of wrong principles, tempers, and affections in children; for they appear at an age when example can have but little if any influence; and, in some instances, there is more of good than bad example surrounding them.

As to a bad education being another ground on which to account for the foregoing, we may for the most part apply to that what we have said in regard to example.

1. The education of Cain was not such as to lead him to a fratricide so dreadful as that which he committed. Neither can there be any education in well-ordered and religious families, to produce those dispositions appearing in the children of such families.

2. How is it that education, as well as example, has become generally bad, unless there be a predisposing cause to it? An absurdity is seen on the very face of the case. To account for the existence of evil, recourse is had to education; that education is declared to be bad, consequently, is one of the existing evils, which evil certainly cannot have sprung from a bad education, as that is the evil itself. And if this be placed to the account of bad example, we inquire for the originally procuring cause of such example.

3. Allowing education in many instances to be so defective, as to mislead its subjects in opinions and practices, yet, in many, and we may safely add, in most cases, it has been opposed to vice; indeed, there are not wanting instances of education conducted strictly on religious principles; and still, the dispositions before mentioned have made their appearance.

4. In conclusion, we observe, that the early evil dispositions in children appear before education commences; and therefore, cannot be explained on any such ground.

It remains then to account for the existence of the evils existing among men; and this is to be done only by admitting man's fallen, degenerate state, as set forth in Scripture.

The Scriptures then are another source of evidence of man's natural corruption and alienation from God; and if they determine man's moral state to be such, all other notions respecting the subject will be found false and need no other refutation.

We shall notice but a few of the passages which might be adduced; for, "in the mouth of two or three witnesses every word shall be established."

Gen. v. 3. "Adam begat a son in his own likeness." Gen. vi. 5. "God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually." Gen. viii. 21. "I will not again curse the ground any more for man's sake: for the imagination of man's heart is evil from his youth;" &c. Job xi. 12. "Vain man would be wise, though man be born like a wild ass's colt." Job xv. 14. "What is man, that he should be clean; and he that is born of a woman, that he should be righteous?" Ps. li. 5. "Behold I was shapen in iniquity; and in sin did my mother conceive me." Ps. lviii. 3, 4. "The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies."

Of the same kind are all those passages which speak of what is morally evil, as the characteristic of mankind generally or of human nature at large. See Job. xv. 16. Eccl. ix. 3. Hos. vi. 7. Matt. vii. 11. 1 Cor. iii. 3. 1 John v. 19., &c.

Our last reference shall be to the expressions used by St. Paul in his letter to the Romans. "I know that in me, (that is, in my *flesh*,) dwelleth no good thing," Rom. vii. 18. "I myself with the mind serve the law of God; but with the *flesh*, the law of sin," vii. 25. "They that are after the *flesh* do mind

the things of the flesh." For to be *carnally minded* is death." "Because the *carnal mind* is enmity against God; for it is not subject to the law of God, neither indeed can be."

In these and similar passages, the Apostle is evidently describing the state of man, before he becomes a subject of the quickening and transforming influence of the Holy Spirit; and, in this state, he is represented as being subject to such a defection of mind as that he cannot please God, his mind being opposed to the law of God, (the ground on which the necessity of a renewal or being born again is urged in Scripture.)

The Apostle, in the third chapter of the Epistle to the Romans, proves, that both "Jews and Gentiles are under sin;" and exhibits this as the grounds upon which the provision is made for man's salvation. Now, since the Gospel, as a remedy for disease and salvation from danger, is designed for *all* men, then all are diseased. Such, we conceive, to be the meaning of the Apostle and the import of his argument.

The doctrine of the natural and universal corruption of human nature, therefore is to be admitted true; inasmuch, as certain known facts cannot be rationally accounted for on any other ground; and especially, as the Scriptures are so express in their testimony on the subject.

In our remarks and Scripture quotations, we have seen how this corruption within, has led to wickedness without. While "The whole head is sick and the whole heart is faint," "There is *none* [naturally] that *doeth* good; no not *one*;" all having "sinned and come short of the glory of God:" Naturally and practically, therefore, "The whole world lieth in wickedness."

CHAPTER IV.

ATONEMENT.

IN the discussion of this all important subject, we shall exhibit The Necessity, Nature, Benefits, and Extent of Atonement made by Jesus Christ in behalf of mankind.

First: NECESSITY.

The depravity and rebellion of mankind have been shown in the preceding chapter. These facts, connected with the rectitude of God's character, render it absolutely necessary that an atonement should be made before God can consistently save such offenders.

We lay it down as an indubitable truth, that God cannot, in any instance, act contrary to any one of his moral attributes or unworthy of himself. To save the sinner without satisfaction being rendered to his justice, would be to act contrary to that attribute and unworthy of himself; satisfaction, therefore, must be supposed to be made, or the sinner must necessarily be damned.

The truth of the first proposition may be shown from *reason*. To suppose the Deity capable of one deviation from rectitude of character, respecting either disposition or conduct, is to suppose him capable of deviation in every possible case;—consequently, he may wholly change his character; and therefore, cease to be that God of holiness, which all who admit his existence, allow, and which the Scriptures declare him to be. But this is placed beyond all contradiction by an express declaration of *Holy Writ*. "*God cannot lie;*" and wherefore? Because, that *truth* is a property of his *nature*. And, if he cannot

lie, for the reason assigned, we infer that he cannot save the sinner contrary to his *Justice*.

In reference to the *Justice* of God, we shall be warranted in devoting considerable attention to it, since that attribute of the Divine nature lies at the foundation of the Christian doctrine of atonement.

Justice is commonly considered as *universal* or *particular*. The first is synonymous with righteousness, embracing all the moral attributes of God, all the Divine virtues of every kind. The latter is either *commutative*, which respects equals; or *distributive*, which is the dispensing of rewards and punishments, as exercised only by governors. With the last mentioned justice we are, in this discussion, particularly concerned; though this is connected with universal justice. Acting according to its demands, God gives to offenders their due, maintaining his own rights and the rights of others: "Who will render to every man according to his works." In respect to this legal constitution to which God has subjected his creatures, it may be remarked, that all its injunctions and prohibitions; its promises and threatenings, are all congenial with universal justice or the moral perfections of the Deity: "The statutes of the Lord are RIGHT:" "The law is holy and the commandment HOLY, JUST, and GOOD."

It is to be admitted that justice, moral and civil, requires that the punishment be inflicted upon the guilty proportionate to their degree of guilt. In civil code, when the charge of transgression is maintained, the degree of guilt is determined from a consideration of circumstances, and distributive justice is exercised accordingly, in connexion with public or universal justice. So in a moral sense. When it is found that moral offence is committed, to determine, properly, on the turpitude thereof, we are to have recourse to circumstances connected with the Divine government. Whether, in view of all cir-

cumstances, sin be an *infinite evil*, has been a subject of much debate among polemical writers. To us it appears, that, if by that expression be meant *unlimited*, as when applied to the Deity, the idea is false; for in that sense the Deity alone, in his being and attributes, can be infinite. If sin be in this sense infinite, then the proposition at the commencement of this paragraph is false; or else, (pardon the expression,) the Deity, as far as we can see, is incapable of inflicting upon the sinner his due desert. To explain ourselves. Suppose a man who has committed ten thousand sins, (and who has committed less,) justice then requires, either, that a single punishment ten thousand times greater than infinity; or else, ten thousand separate punishments each equal to infinity should be inflicted upon him;—this indeed must shock every man's sense, and in reason should be rejected. And shall we surrender the proposition just referred to? not at all. The error lies in the supposition that sin is *infinite* in its evil. Further, if the *evil* of sin without any exception be thus infinite, all distinction between sins as to moral turpitude is done away; and it remains, that, to commit theft against my neighbor, renders me as deeply guilty and deserving as to kill my neighbor; for as "sin is the transgression of the law," and as in the first act, I violate that clause of the law, "Thou shalt not steal;" so in the last, "Thou shalt not kill," I commit sin. But who will say that these crimes are *equal* in point of *magnitude*? Finally; why is it said that "all manner of sins and blasphemies are forgiven and have been forgiven unto the children of men, but he that shall blaspheme against the Holy Ghost shall not be forgiven, neither in this world, nor that which is to come?" Why, I say, is this so said if the *sin against the Holy Ghost* be of no greater hue, turpitude, or deserving, than any other? which certainly could not be the case if the view we oppose be correct. But to return.

Although sin be not infinite in the sense explained, yet, if that term be used as it is sometimes employed ; as, there is an *infinite variety* in nature, it may be considered infinite in reference to the *evil* of sin.

The turpitude of sin borrows greatness from several considerations :

First ; The greatness of the Supreme Being against whom sin is committed.

In estimating the magnitude of an offence, it is proper to take into the account the dignity of the offended. According to this rule, for me to use certain words and maintain certain conduct towards a ruler in high standing in Church or State, would be accounted more criminal, and therefore, I might expect a greater degree of punishment, than in a case where an inferior or an equal is concerned. In the application of this principle how great must be an offence committed against the ALMIGHTY, whose being and dignity are *infinite* and whose relation to men is so *sacred*. If it be urged that this rule of reckoning makes the evil of sin to be infinite, and therefore, contradicts what we have before said, we reply, that though the rule be a correct one properly considered ; yet, when applied to the Deity it cannot make an offence against him to be infinite, since nothing can bear any proportion to infinity ; still, the consideration of his greatness stamps the deed with exceeding criminality.

Second ; From our obligation to obedience to the the Divine will.

Our obligations to obedience grow out of the relation which we bear to Deity and in which he is pleased to stand to us, as CREATOR, REDEEMER, PRESERVER, and BENEFactor. In these high relations God hath exercised towards us abundant *goodness, mercy, and grace*. In view of these, we are placed under the strongest obligations to God ; and just in proportion to the strength thereof is our guilt and desert, so far as

we disobey God. To show the propriety of this, by similitude; suppose the case of an earthly benefactor: allowing myself to be the person benefitted; my benefactor has acted towards me the kindest part possible;—for a number of years he has relieved my distresses and supplied all my wants. Now suppose I act in open and continual hostility towards him, totally regardless of my obligations; no one would fail to conceive that the guilt of my conduct is greatly increased by a view of my obligations to him, growing out of his relation me. Apply this to the main case under consideration. How great the sum of God's mercies to man; how abundant is his grace, and how multiplied are his benefits; since he sustains to us the relations above specified.

Third; The importance of God's moral government in the moral world.

The Deity has seen fit to connect his own declarative glory and man's best good, present and eternal, with his government established among men.—“Herein is your Father *glorified* that ye bear much fruit.” “Great peace have they that love thy law.” “There is great *reward* in keeping the commandments.” “Righteousness *delivereth* from death.” “He being made perfect became the author of *eternal salvation* to all them that *obey* him.”

In addition to the above, what evil would accrue to the universe if it were not for divine restraints, and what a sum of good would a want of moral restraints prevent. With regard to the first, men would be left to run fearlessly into all manner of practices, without the least check from above, indulging in the highest impiety towards the Deity and cruelty and injustice towards their fellows, and all with perfect safety and impunity as to any visitations of God. I know that there are many who run to great excess in riot and general wickedness, notwithstanding the restraints actually imposed upon

them by divine government ; but is it not probable that, at least, many of these would go to greater lengths, were it not for those restraints ; and, as to many others, these moral principles have great influence upon their hearts and lives, and who, without such checks, would be likely to yield to temptations to contrary habits.

The importance of the moral government of God may be urged, not only from the fact that it has, in reality, a great degree of influence in the promotion of virtue and prevention of vice, but from its *design*, which is perfectly to secure those ends, bringing about the good of the one and exempting men from the sad effects of the other.

If then, there exist such strong circumstances which give turpitude to sin, what must be the desert of every man who has sinned against God even in one instance, and especially, for years has continued in transgression ? What then must we suppose of the case of a "*whole world which lieth in wickedness*?" Surely, *Divine justice* demands the infliction of the greatest punishment imaginable.

Of the strictness and severity of God's punitive justice, the sentence of death which was first passed upon "SIN," and therefore, upon all transgression, is sufficient evidence. But to this may be subjoined, the penalties which in various ages have been inflicted upon transgressors. By the appointment of God, anciently, a person guilty of a profanation of the Sabbath, the commission of adultery, &c. was put to death, while cities and countries, having become corrupt, have been rendered scenes of horror by the visitations of divine vengeance. That the severity of these visitations have not exceeded the equity of the case, must be allowed : to them the Scriptures ascribe a perfect *righteousness*, showing that the infliction of the heaviest judgments past have been, and all future ones will be, according to the moral perfec-

tions of God, even to the extent of *eternal misery*. "It is a *righteous thing* with God to recompense *tribulation* to them that trouble you," 2 Thes. i. 6. "The day of wrath and revelation of the *righteous judgment* of God." Rom. ii. 5. "Even so, Lord God Almighty, *true and righteous* are *thy judgments*." Rom. xvi. 7.

It is then the office of God's distributive justice, to execute the just penalties of that divine constitution under which we are placed; as well as to bestow the reward of obedience; and the whole are the results of the essential rectitude of God, that is, his universal righteousness, which leads him to adopt such measures for the honor of his own character, the defence of his rights, the maintenance of his government, and the general safety of his universal empire, as is fitting and proper.

Now, in view of the preceding, it is impossible safely to hope for salvation, solely on the ground of the prerogative or *benevolence* of the Deity.

To suppose the contrary, is to allow, that the Deity may disregard his own rights, and act altogether contrary to other perfections of his nature, which require of him a different part. This we have said, in a former proposition, to be impossible, and which we still assert. Let us for a moment concede the point that God may give up his rights to man's obedience, and pass over his offences on the ground of his goodness; but then, how can we account for those evils which he has actually inflicted upon the guilty, as in the cases of the Egyptians, the Sodomites, &c. But allow us to argue on the ground taken, that the Benevolent Deity may act regardless of his Benevolence; and doom to eternal perdition the mass of entirely innocent beings which may exist in his empire. These arguments are twin sisters springing from the same parent position, viz: that God may act contrary to some one or more of his moral

attributes. The truth is, if God act, he must act in accordance with all his attributes, in other words, consistently with himself. It is true that a power of pardon is generally lodged with the prince or chief ruler; but the reason of this is the imperfection which must necessarily cleave to all human institutions, so that there may be circumstances in the case not provided for in the law that condemns to execution; or, there may be an expediency or reason of state which supposes some compromise of strict principle or some desire to disarm resentment, &c. But these are at most exceptions to *rule*; for generally the supreme power moves steadily on in the administration of punitive justice, maintaining the authority of the laws and deterring others from offences. Now as no imperfections, nor any sinister interests can have place in the Divine government, it may be confidently asserted, that, for all the instances adduced, and any other that may be presented, there is in that government no relaxation of right, neither any forgiveness of sin by the exercise of prerogative.

To open a door of hope to offenders against God, without the idea of any satisfaction to Divine justice, by a vicarious sacrifice, some have urged that repentance on the part of the offender places him in a new relation to God, rendering him a fit object of saving clemency. But this will be found fallacious. It is very true that by deep repentance, threatened vengeance has been averted; and true it is, that to penitents the offers of mercy are now made; but in neither of these cases is repentance solely and alone to be considered as the cause of such an escape from punishment, or as strictly laying any foundation for salvation. Those who urge this doctrine have thereby in a good degree committed themselves, for it is seen that they concede the point, that because of this *satisfaction* (by repentance) God is inclined to mercy, which plainly supposes that without that satisfaction

clemency will not be shown, and consequently that mercy will not be shown from mere compassion or prerogative. But that repentance in itself does not render it *fitting* for God to bestow pardon, will of course be asserted by all who believe that the righteousness and death of Christ alone constitute a fitness thereunto; and in this they are supported by Scripture and rational considerations.

In the first place, we find no intimation in the law that its penalty is not to be executed in case of repentance. The denunciations of the law are absolute; "Cursed is every one who continueth not in all things written in the book of the law to do them;" "The soul that sinneth it shall die;" and thus are many texts of Scripture clearly showing that there are no such qualifications of the threatenings of God's violated law as warrants an expectation of mercy solely upon repentance. Whenever favor is promised to penitents it is to be considered as connected with the satisfaction for sins, made by Jesus Christ. But that the theory we oppose is not correct, may appear from such texts as speak of repentance as unavailing in some cases, as in the following; "Because I have called and ye have refused, I have stretched out my hand, and no man regarded;—When your fear cometh as desolation and your destruction as a whirlwind, when distress and anguish come upon you; then shall they call upon me but I will not answer, they shall seek me early but they shall not find me." If repentance now be sufficient to satisfy justice, and render God propitious while we are situated amidst the means of grace, why not hereafter, when, after a course of disobedience, we are brought to deeper remorse by a full view of all the miseries of sin? The idea borders hard on the final salvation of all men, a conclusion which, as to the fact, all Socinians will not assert; and as to others who would not consider this as an objection

to the theory, they must agree, that, to give pardon merely because of repentance, is tantamount to a repeal of law, and to the subversion of all government; since every criminal when convicted of capital crime, and consequently being in immediate danger of death, would as necessarily repent as he would dread misery.

We have considered the repentance urged in the argument, as meaning a sorrow for sin because of its consequences in relation to suffering offenders: but will it be said that a repentance more genuine, arising from other considerations, was intended? This can hardly be the case, for this repentance is represented as being given by or through Jesus Christ, he being exalted as a Prince and Saviour "to give repentance to Israel;" whereas, the theory of our opponents hardly allows Jesus Christ to be so far connected with man's salvation. I appeal to their rejection of *the doctrine of the satisfaction*, and their *substitution of repentance* in the place of it.

We observe in conclusion, that if the sinner could be saved from due punishment, either on the ground of the Divine nature, or on account of his repentance solely, or both united, it is rational to suppose that such would be *the way of salvation*; but the Scriptures are express to the contrary. "Other foundation can no man lay than that is laid, which is Jesus Christ," 1. Cor. iii. 11. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts iv. 12.

We therefore conclude that the theory which we have herein opposed, is false; and, that the hope founded thereon will prove to be fallacious, since "*the chief stone of the corner*" is rejected.

Second. *The nature of the Atonement.*

As it appears that forgiveness is not to be obtained, neither upon the alone prerogative or nature of God,

nor upon the ground of repentance, we proceed to show how it is to be obtained.

We have already suggested, that it is through our Lord Jesus Christ that God is rendered propitious to sinners. To the most cursory reader of the Bible, and especially the New Testament, it must clearly appear, that salvation is ascribed to the *death* of Christ. Some of the many texts of this sort, which present themselves, are these: He died "the just for the unjust that he might bring us to God," 1 Pet. iii. 18. "While we were yet sinners Christ died for us, Rom. v. 8. "In whom we have redemption through his blood, even the forgiveness of our sins," Col. i. 14. "Ye who were sometimes far off, are made nigh by the blood of Christ," Eph. ii. 13. "Unto him that loved us, and washed us from our sins in his own blood," Rev. i. 5. "I lay down my life for the sheep, John x. 15. "Who gave himself for our sins." Gal. i. 4. "So Christ was once offered to bear the sins of many," Heb. ix. 28.

The truth established by the preceding proofs, has been acknowledged by Socinians, at least, they have admitted that the death of Christ was important to confirm his doctrine, and to lead to his resurrection, which was so greatly to establish his truth; and, that through his death, we have obtained forgiveness, since by it we are led to that repentance to which promises of mercy are made.

Another scheme, namely, that of modern Arians, recognizes this great truth, that Christ's death is connected with man's salvation. These carry their views of the subject still further than the former; allowing, that the voluntary sufferings of Christ, the most exalted of created beings, gave efficacy to his intercessions with God; and thus by his *mediation* we become reconciled to God, and may obtain everlasting life.

Although these schemes afford the truth, that the death of Christ is concerned with our salvation, still, it is in too low a sense; the first importing that his death is only the means of repentance which renders it morally fit that the offender should be pardoned; while the latter goes but little further, connecting with the sufferings of Jesus Christ a kind or degree of *merit*, by which God exercises his *right* to bestow pardon, and which he chooses to exercise in honor of the philanthropy of Jesus Christ. But the doctrine of the Gospel concerning this point, is, that the death of Christ is *necessarily* connected with man's salvation; and, as far as we can calculate, it could not have been brought about in any other way: whereas, it follows from the Socinian and Arian hypotheses, that any other superior being might have been employed as a messenger of mercy to man, exhibiting a devotion to our interests, and might have accomplished the ends which these schemes allow to have been accomplished by Jesus Christ. "But when it is admitted, that Christ was the Divine Son of God; that he was "God manifest in the flesh;" that the forgiveness of sin required a satisfaction to Divine justice, of so noble and infinitely exalted a kind as that which was offered by the sufferings and death of the incarnate Deity, even from such premises alone it would seem necessarily to follow, that, but for the interposition of Christ, sin could not have been forgiven, consistently with a perfectly righteous government, and therefore, not forgiven at all; unless, a sacrifice of equal merit, which supposes a being of equal glory and dignity as its subject, could have been found. If no such being existed out of the Godhead, then human hope rested solely on the voluntary incarnation of the Son of God; and the overwhelming fact and mystery of his becoming flesh, in order to suffer for us, itself shows, that the case to

be remedied was one of a character absolutely extreme, and therefore, not otherwise remediable." Indeed, we cannot with any consistency suppose, that the price of our redemption was any greater than was *necessary*; and this supposes that nothing inferior to the means used would have answered. The offering of Jesus Christ, the Son of God, was that means; therefore, such was the only possible means of salvation to men.

Consonant with the truth asserted, is the language of Scripture: Luke xxiv. 46. "Thus it is written, and thus it *behoved* Christ to suffer, and rise from the dead." This text plainly shows that there was a *necessity* for the death of Christ. Anticipating the reply, that the necessity relates only to the fulfillment of what "had been written," we observe, that what the prophets had spoken, resulted from a previous determination of God, by which Christ had been designated as the Redeemer of man; and this (as in our last argument,) would not have been without necessity; therefore, this necessity did not relate merely to the fulfillment of prophecy. The following verse goes to support our opinion, "And that repentance and *remission of sins* should be preached in his name." This necessity is shown by Matt. xvi. 21. "From that time forth began Jesus to show unto his disciples, how that he *must go unto Jerusalem*, and [*must*] *suffer many things* of the elders and chief priests and scribes, and be *killed*, and be raised again the third day." This was said without any reference to the fulfillment of prophecy. The conclusion of the whole is, that if Christ *must die* in order that we might live, then we live only on account of his *death*.

The same view is conveyed by a strongly figurative expression in John xii. 23, 24. "And Jesus answered them, saying, the hour is come that the Son of Man *should* be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the

ground and die, it abideth alone; but if it die, it bringeth forth much fruit." By this text we are taught that Christ's death was as necessary in order to man's salvation, as the vegetable death of the seed of corn is in order to the production of the harvest. The conclusion then follows, that, but for the death of Christ none would be saved;—he would have remained "alone," and have brought no "sons to glory."

In short all of those passages which speak of salvation as resulting from the sufferings of Christ, are all grounded in the fact that there is no possible help in any other way. "We have *redemption* through *his blood*;" "we are *saved* from wrath through *him*;" and so of others too numerous to be inserted.

Furthermore, the Scriptures declare expressly that he died "FOR US," that is, in our stead. With this form of expression and *fact*, neither of the schemes specified will be found reconcileable. It is true, that the Socinian and Arian theories ascribe to the death of Christ more or less importance, but even the latter comes far short of that full weight of importance, which is fairly deducible from those texts which speak in such terms of his death.

But to support the position that Christ died *for us*; and that by this offering he made a vicarious sacrifice for our sins in the sense explained, the following passages are adduced: St. Peter says, he died "the just *for* the unjust," that "he suffered *for us*;" St. Paul, that "he died *for all*," that "he tasted death *for every man*," that "he died *for the ungodly*" that he gave himself a ransom *for all*; and our Lord declares, that "he gave himself a ransom *for many*," &c. &c. The enemies of the *vicarious* sacrifice of Christ have said in reply to these and like texts, that all which is taught therein, is, that Christ died for our benefit, without an intention of *satisfying* Divine justice, arguing, that the Greek prepositions used in

these quotations do not always signify *substitution*, but are sometimes to be rendered "*on account of*;" as when it is said, that "he suffered *for* our sins," which cannot be rendered *instead* of our sins. But, allowing all that is pleaded for in this case, it remains that the phrase is generally used in a different sense, signifying substitution. It seems evident that the Greeks used this form of expression, uniformly, in the sense we attach to it, affording the notion of a vicarious death, as may be shown by a reference to examples given by Raphelius, on Romans v. 8. In this sense we must understand the phrase as used by Caiphas, "it is expedient that one man die *for* the people, and that the whole nation perish not." In Romans v. 6, 8, the sense in which Christ died *for* us is indubitably fixed by the context; "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die; but God commendeth his love towards us, in that, while we were yet sinners, Christ died *for* us." On this passage Doddridge observes, "one can hardly imagine that any one would die for a good man, unless it were to redeem his life by giving up his own." Notice, also, the term as used by David in reference to Absalom, 2. Sam. xviii. 33. "Would to God I had died *for* thee," that is, *instead* of thee: And thus of many other instances of the mention of this case in the Scriptures.

Dr. Priestly, a strong Socinian, admits the probability of the interpretation of Christ's dying *for* us, being, to die *instead* of us; but contends, that he did this *consequentially*, not *directly*, "as a substitute for us."

Further to support the *truth* "as it is in Christ," we add some of those passages in which it is declared, that *Christ bore the punishment due to our offences*. 1 Cor. xv. 3. "Christ died for our sins according to the Scriptures." 1 Peter iii. 18. "Christ gave himself for our sins." Gal. i. 4. "Who gave himself for our

sins, that he might deliver us from this present evil world, according to the will of God and our Father." 1 Peter ii. 24. "Who his own-self bare our sins in his own body on the tree." In this passage the Apostle quotes from Isaiah liii. 5. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." The sixth verse in conclusion, declares that "the Lord hath laid on him the iniquity of us all." (See the whole chapter.) 2. Cor. v. 21. "For he hath made him to be sin [a sin offering] for us, who knew no sin, that he might be made the righteousness of God in him."

These texts most clearly show the death of Christ to have been *penal*, and certainly not for his own sins, for he was "*without sin*;" but on account of *our* sins; "suffering the *just* for the *unjust* that he might bring us to God." Gal. iii. 13. "Christ hath redeemed us from the curse of the law, being made a curse [an execration] for us; for it is written (Deut. xxi. 22, 23.) Cursed is every one that hangeth on a tree."

An appeal to those passages, which represent the death of Christ as *propitiatory*, will strengthen our cause. "To *propitiate* is to appease, to atone, to turn away the wrath of an offended person." Christ has done this in respect to the case before us, having turned away the wrath of God from us. 1 John ii. 2. "And he is the *propitiation* for our sins." 1 John iv. 10. "Herein is love, not that we loved God; but that he loved us, and sent his Son to be the *propitiation* for our sins." Rom. iii. 25. "Whom God hath set forth to be a *propitiation* through faith in his blood."

The opposers of the vicarious nature of the sufferings of Jesus Christ, to evade the force of the above and like texts, have denied the existence of wrath in God, laboring thus to prove that propitiation in a *proper*

sense cannot be the doctrine of the Scriptures. We by no means pretend that God is possessed of implacability ; but assert rather, that he bears towards the guilty, the most tender and placable affection and solicitude, which have been evinced by the gift of his Son for our redemption, and in many other ways. But we consider God to be *holy* and *just* ; man is *guilty*, and therefore liable to the displeasure of God. The expression is purely *Scriptural* ; “The *wrath* of God is revealed from heaven,” &c. “the wrath of God abideth on him ;” “The great day of *his wrath* is come :” and hence, “our God is a consuming fire ;” “God is *angry* with the wicked every day.” These passages form a sufficient apology for using the phrase ; and, making the least of them possible, they must denote his *displeasure at sin* and his *disposition* to punish *sinner*s. They who deny these things will find their difficulties in such texts ; and they do much dishonor to God ; inasmuch, as they represent him as looking rather with indifference upon sin, and is no otherwise than complacently disposed towards offenders against his law as well as his grace. Of the correctness of our views of this subject, the candid may be satisfied by a consideration of past judgments upon the guilty, and by a view of the future condition of the wicked, according to the descriptions given of their state, in the Scriptures. Let men talk ever so loudly of the benevolence of the Deity, the strong intimations of punishment will still remain in the Bible ; such as, “weeping, wailing, and gnashing of teeth”—“everlasting destruction”—“everlasting fire,” &c.—That principle which prompts the Almighty to execute such punishment, the Scriptures call *wrath* ; and he who has keenness to discover error in the expression, has evidently become “wise above what is written.”

From what has been said in explication of the term, we must be exonerated from the charge of

making *wrath* a *passion* in the Deity. The executive department, in civil government, may exercise the power vested therein, without possessing or being influenced by, any such feeling; and so with regard to the Deity in the execution of his violated laws in all cases of offence against his government.

BUT to proceed with our arguments in support of Christ's atonement. We next add those passages which speak of *reconciliation*, and the establishment of *peace* between God and man, as the design and direct effect of his death. Col. i. 19, 22. "For it pleased the Father that in him should all fullness dwell, and having made peace through the blood of his cross by him to *reconcile* all things unto himself; by him, I say, whether they be things in earth or things in heaven; and you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he *reconciled* in the body of his flesh through *death*." Rom. v. 10, 11. "For if when we were enemies we were *reconciled* to God by the death of his Son, much more, being *reconciled*, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ by whom we have now received the *atonement*." 2 Cor. v. 18, 19. "And all things are of God who hath *reconciled* us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation." The term *reconcile*, as used in these passages, must be understood as meaning a change from opposition to friendship, and the term *atonement* signifies *propitiation* in the proper and sacrificial sense. The existence, therefore, of hostility between God and man, must be admitted; and also, that this is reciprocal. This fact is opposed to the idea entertained by some, that man alone is unreconciled, and therefore, what is implied in "reconciliation" as well as "making peace," is laying aside *our* enmity. But, that this opinion is false, may be shown by Scripture testimony. We again make use

of Rom. v. 10. "For if when we were enemies we were reconciled to God." Here the act of reconciling is ascribed to *God*; and hence it cannot mean our act in laying aside our enmity: furthermore, this is said to have been while we were yet *enemies*. This reconciliation cannot be *conversion* as Socinus and his followers have said; for the Apostle is speaking of a benefit obtained for us previous to our conversion. The truth of this may appear from a consideration of the sentence, "much more being justified, we shall be saved from wrath through him." The amount of the idea is this: If God has extended to us the grace of reconciliation before our conversion, what grace may we expect from him now we are converted.

2 Cor. v. 19. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Here, the manner of this reconciliation is said to be the non-imputation of our trespasses unto us by God, in other words, our forgiveness or restoration to the Divine favor. Our *actual* reconciliation is distinguished from the reconciliation on the part of God, by the last clause of the passage; "and hath committed unto us the word of reconciliation," by virtue of which all men were, by the Apostles, entreated to be *reconciled to God*.

Eph. ii. 16. "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Here, the act of reconciling is attributed to Christ, which was done "*by the cross*," removing thereby the enmity of "the law," "so making *peace*" between God and man; the first as law-giver and Judge; the latter as offending subject; and thus taking away the barrier to reconciliation between the parties, which included not only enmity to God, on the part of *man*, but that judicial opposition to man, on the part of *God*.

But it will be replied, that neither in the foregoing or other texts wherein reconciliation is mentioned, is God said to be reconciled to us ; and that they only declare that we are reconciled to God. To this we reply, that the phrase *of our being reconciled to God*, imports the turning away of his wrath from us.

“When the Philistines suspected that David would appease the anger of Saul, by becoming their adversary, they said, ‘wherewith should he *reconcile* himself to his Master ? Should it not be with the heads of these men ?’—not, surely, how shall he remove his own anger against his master ; but how shall he remove his master’s anger against him ; how shall he restore himself to his master’s favor ? ‘If thou bring thy gift to the altar, and there rememberest that thy brother hath aught *against thee*,’ not that *thou* hast aught against thy brother, ‘first be *reconciled* to thy brother ;’ that is, appease and conciliate him : so that the words, in fact, import ‘*see that thy brother be reconciled to thee*,’ since that which goes before is not that he hath done thee an injury, but thou him.

“Thus, then, for us to be reconciled to God is to avail ourselves of the means by which the anger of God towards us is to be appeased, which the New Testament expressly declares to be generally ‘the sin offering’ of him ‘who knew no sin,’ and instrumentally, as to each individual personally, ‘faith in his blood.’ ”*

Further to show the nature of Christ’s death for us, we notice those texts which speak of *redemption*, either, by employing that term or others of the same import. Rom. iii. 24. “Being justified freely by his grace, through the *redemption* that is in Christ Jesus.” Gal. iii. 13. “Christ hath *redeemed* us from the curse of the law being made a curse for us.” See also Eph. i. 7, 1 Pet. i. 18, 19. 1 Cor. vi. 19, 20.

*Watson.

Our English word *redeem* signifies to *buy back*, and, in the original, is used to represent the act of setting free a captive by paying a ransom price. But, according to Grotius, the word is used by sacred and profane writers, not only to signify the liberation of captives; but a deliverance from exile, death, &c. Hence, as it relates to mankind, the term may be very properly applied, even in its widest sense, since men are sinful and therefore guilty and condemned, — liable, as captives, to all the severity of those penalties by which the Almighty has enforced his laws upon them. We therefore find that the death of Christ is declared to be the ransom price paid for us; “In whom we have *redemption*, through his blood, even the forgiveness of sins.” “The Son of Man came to give his life a *ransom* for many.” “Who gave himself a *ransom* for all.” St. Peter speaks of those, “who denied the Lord that *bought* them;” and St. Paul, in one of the passages referred to above, says, “Ye are bought with a *price*,” which *price* is said (Rev. v. 9.) to be the *blood* of Christ.

To evade the force of the above and similar passages, it has been urged, that the term redemption is sometimes used for simple deliverance without any consideration of price paid; as in the mention of God’s ancient people being redeemed from trouble danger, &c. where no price is named. To this we reply, that, though the term be used in this sense in a few cases, yet, in most instances it is used in a different sense, and, in which alone, it is employed in its strict meaning. But what has this cavilling to do with the texts above cited: in them a price, a *ransom price* is expressly mentioned.

To the sentiment which we are here advocating, it has been objected also, that it destroys the *freedom* of the grace of God, by which, according to the Scriptures, men are saved. “Being justified *freely* by his grace, through the redemption which is in

Christ Jesus." With regard to this text, it affords no difficulty whatever. As to merit, on our part, we are far from having any ; and therefore, we are justified *freely* ; but that which is bestowed upon us *freely*, has flowed from Christ, who has paid the purchase price, as shown by the last clause of the passage, "*through the redemption which is in Christ Jesus.*"

Equally unfounded is the argument built upon the passages, in which the forgiveness of sins is represented under the notion of the free remission of a debt, independent of satisfaction. In this method of representing the forgiveness of sins, a metaphor is employed ; and though, in order to fitness in the metaphor, there must be a similarity between the thing represented, and that by which it is represented ; yet it does not remain, that all the circumstances in the one instance must be found to exist in the other.

To instance but one case. The Scriptures represent unregenerate sinners as *dead*, "*dead in trespasses and sins.*" Now were we to argue, that, since the dead cannot *speak*, so sinners cannot *swear*, every one would at once see the falsity of the argument ; inasmuch, as the contrary is known to exist.

In the case of pardon of sins, represented in Scripture under the notion of a remission of debt, we remark, there must be some likeness in the cases ; otherwise, there would be no foundation for the metaphor. The debtor, contemplated, is deeply indebted and insolvent—he has *nought* to pay. In this situation he is liable, according to a well-regulated government, to suffer ; but the creditor discharges him from the whole. If it be said that in this instance the case is not properly represented, because in the sinner's pardon a *satisfaction* is offered by Christ : We reply ; no matter, for the case is the same in the meaning of the passages concerned ; the sinner is exempted from the evil with which he was threatened, as the insolvent debtor is, whether he be

assisted or not by his friend ; and this is all, as we conceive, which is intended by such texts.

But while we assert *the doctrine of satisfaction*, we would guard the reader against all misapprehension of our meaning. We do not intend to be understood as saying, that Christ has suffered for mankind to the amount of what was due to the world, and what we should have suffered, if he had not died. The following will explain the case : “The term *satisfaction* is taken from the Roman law, and signifies to content a person aggrieved, by doing or by offering something, which procures liberation from the obligation of debts or the penalties of offences.” We say that the death of Christ for sinners, with respect to its effects upon the mind of the Supreme lawgiver, is a satisfaction to divine justice, since, in view of it, God can save the offender consistently with the rectitude of his character and the authority of his laws, as well as with safety to his moral empire.

What has rendered our redemption through Christ, the more effectual, is, the excellency and greatness of the offering made to Divine Justice. Though the Divinity of our Lord Jesus Christ did not endure any grief for us, yet, as man, he was highly exalted, holy in his nature, high in his birth, and closely connected with the eternal Godhead ; and as such, after having evinced the excellency of the violated law, suffered in his own person the wrath of God, so far, as was necessary to procure redemption for us.

“Here, indeed, it has been objected by Socinus and his followers, that the dignity of a person adds nothing to the estimation of his sufferings. The common opinion of mankind, in all ages, is, however, a sufficient refutation of this objection, for in proportion to the excellence of the creatures immolated in sacrifice, have the value and efficacy of oblations been estimated by all people ; which notion, when perverted, made them resort, in some instances, to

human sacrifices, in cases of great extremity ; and, surely, if the principle of substitution existed in the penal law of any human government, it would be universally felt to make a great difference in the character of the law, whether an honorable or a mean substitute were exacted in the place of the guilty ; &c.” But there are many passages of Scripture which employ this circumstance, to stamp *value* on the atoning sacrifice of Christ. In Acts xx. 28, as God, he is said to have “purchased the church with HIS OWN BLOOD.” Not, that God strictly and literally shed his blood ; for he has no blood to shed ; but this form of expression exhibits the connexion of the suffering manhood of Christ, with Divinity, showing thereby the exceeding *worth* and *merit* of the offering. Again ; in Col. i. 14, 15, we are said to have “redemption through HIS BLOOD, WHO IS THE IMAGE OF THE INVISIBLE GOD ;” and in 1 Cor. ii. 8, “the LORD OF GLORY is said to have been crucified.

In view then of the doctrine of the atonement of Christ, we see the righteousness of God manifested, and his character in the sinner’s salvation, defended. Sin is treated with severity, experiencing no impunity ; and yet the sinner shares the Divine clemency, and inherits everlasting life.—*Thanks be unto God FOR HIS UNSPEAKABLE GIFT ; by means of which, “mercy and truth have met together ; righteousness and peace have kissed each other.”*

We now pass to consider the *benefits* derived to man from the Atonement.

Viewing man as fallen and guilty, he has forfeited all good, and is liable to all evil. Whatever good, therefore, he enjoys in this world and shall enjoy in the next, is to be traced to the atonement of Jesus Christ. But we must at present restrict ourselves to a few particulars ; and, with regard to these, must

necessarily be brief in our remarks. What we shall here notice is what may be considered as constituting OUR SALVATION.

First. An *exemption* from that ruin with which we were threatened on the actual commission of offence by our first parents, which could have been no less than a prevention of our personal existence, and a loss of all that good which we may now inherit, having received such existence, and under the auspices of divine grace. To say the least of the demands of divine justice, towards us, as existing seminally, we were liable to the above evil, For, as our parents had sinned personally, justice required their immediate exclusion from the enjoyment of their Maker, and a subjection to endless perdition; and under such circumstances as would prevent the propagation of their kind. But if we could have yet received our personal existence, our being would have been connected with the greatest misery, sin having entered our world with all its dreadful effects, unattended by the least hope of a deliverance.

But the plan of redemption having been devised, and although not carried into effect till about four thousand years after the fall, yet, in view of it, our first parents were restored to the favor of God, and deliverance was brought to us, so that, we have not only received a personal existence, but may glorify God on earth, and enjoy him for ever.

Secondly. *Justification*. By this term is meant the pardon or remission of sins. The Scriptures, abound with passages which speak of such remission, signified by some appropriate term; as, justification, forgiveness, &c. See Luke xviii. 13, 14. Acts xiii. 38, 39. Rom. iii. 25, 26. iv. 4, 8. Ex. xxxiv. 7. &c.

The justification of which we here speak, respects particular individuals, and is therefore to be distinguished from that universal justification taught in Rom. v. 18, which arises out of that gracious con-

stitution of God, by which all mankind are placed in a salvable state. The former justification is of a higher and more perfect kind than the latter, bestowed on persons of a particular character.

"Justification," says Mr. Watson "being a sentence of pardon, the Antinomian notion of eternal justification becomes a manifest absurdity. For if it be a sentence, a decision on the case of the offender, it must take place in time ; for that is not a sentence which is conceived in the breast of the Judge. A sentence is pronounced, and a sentence pronounced and declared from eternity, before man was created, when no sin had been committed, no law published, no Saviour promised, no faith exercised, when, in a word, no being existed but God himself, is not only absurd, but impossible, for it would have been a decision declared to none, and therefore not declared at all : and if, as they say, the sentence was passed in eternity, but manifested in time, it might from thence be as rightly argued that the world was created from eternity, and that the work of creation in the beginning of time, was only a manifestation of that which was from everlasting. It is the guilty who are pardoned—'he justifieth the ungodly ;' guilt, therefore, precedes pardon : whilst that remains, so far are any from being justified that they are 'under wrath,' in a state of 'condemnation,' with which a state of justification cannot consist, for the contradiction is palpable ; so that the advocates of this wild notion must either give up justification in eternity, or a state of condemnation in time. If they hold the former, they contradict common sense ; if they deny the latter, they deny the Scriptures.

"Justification, being the pardon of sin, this view of the doctrine guards us against the notion, that it is an act of God by which we are made actually just and righteous. 'This is sanctification, which is, indeed, the immediate fruit of justification ; but,

nevertheless, is a distinct gift of God, and of a totally different nature. The one implies what God does *for us* through his Son; the other, what God works *in us* by his Spirit. So that, although some rare instances may be found, wherein the terms justified and justification are used in so wide a sense, as to include sanctification also, yet in general use they are sufficiently distinguished from each other, both by St. Paul and the other inspired writers.'”(1)

Justification, therefore, being the pardon of sin by judicial sentence, there is no warrant therein for the notion, that the active and passive righteousness of Christ is so accounted to us, as to make it *OUR OWN*.

This Antinomian or high Calvinistic scheme represents the righteousness of Christ, as to the elect, to be *theirs*; so that they are considered to be, in the sight of God, what Christ was, holy and harmless. On this scheme, if one of the elect be profane, drunken, &c. the Almighty sees no defect in him, since the garment of Christ's righteousness is spread over him: if he be an adulterer, he is accounted chaste and pure because Christ's chastity is imputed to him.

The passages which have been adduced to support this doctrine, are, Ps. xxxii. 1. “Blessed is the man whose transgression is forgiven, whose sin is covered.” Jer. xxiii. 6, and xxxiii. 16. “And this is the name whereby he shall be called, The Lord our righteousness.” Isa. xlv. 24. “Surely shall one say, in the Lord have I righteousness and strength.” 1 Cor. i. 30. “But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption.” Other texts adduced are such as make mention of “garments of salvation,” “robes of righteousness,” “white linen, the righteousness of the saints,” &c.

With regard to the passage from the Psalms, by the "covering of sin" nothing else is intended than the *forgiveness* of sin; and as to Christ's being our "righteousness," and our having in him righteousness and strength," nothing else is intended, than, that he is the *Author* of our salvation in all its stages, viz: justification, sanctification, and final acceptance with God. With respect to the latter class of texts, an attention to the context will show that they relate, either, to temporal deliverances and external blessings; or else, not to justification, but to habitual and practical sanctification, and to the honors and rewards of future glory. There is nothing more common in language, than to represent good or evil *habits* by clean or filthy, by soiled or resplendent vestments, by nakedness or by clothing. This will hold true especially in regard to the Hebrew, because it was customary among the Jews to express a change of condition by change of garments. In support of this view of such figurative expressions, we notice Revelation vii. 14. "These are they which come out of great tribulation, and have washed their *robes*, and made them white in the blood of the Lamb." The righteousness of Christ cannot be meant by the "robes" mentioned, for the saints had *washed* them, which plainly supposes a previous state of defilement; a property that never belonged to Christ's righteousness. There is nothing then in these figurative expressions, which countenances the notion that Christ's righteousness is a *robe* thrown over "the elect," to hide from the eye of justice their uncleanness, and to give them confidence in the presence of God.

But though it can by no means be proved that God has made any such transfer of the righteousness of Christ to us; yet, the doctrine of imputation soberly considered will be found true, that is, the *results* of his righteousness, (including his holiness and suffer-

ings,) so pass to us, that we are thereby accepted of God, and accounted righteous before him; as says an article of our creed "We are accounted righteous before God only for the righteousness of Jesus Christ." In short, Christ's righteousness is imputed to us in the same sense that the sin of Adam is: See pages 143—6.

We have thus admitted the doctrine of imputation, not because the Scriptures in so many words speak of the case thus, for they nowhere assert it in that form; but from the manner in which they do speak of it as connected with our salvation and from the proper definition of the term, *to impute*. The imputation of *faith*, however, for righteousness is plainly taught in Scripture. "Abraham believed God, and it was counted (imputed) unto him for righteousness, Rom. iv. 3. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness," (verse 5.) In verse 9, it is said—"for we say that faith was reckoned (imputed) to Abraham for righteousness." In verse 22, it is said, "And therefore it (meaning Abraham's faith) was *imputed* to him for righteousness;" and in verses 23 and 24, it is said, "Now it was not written for his sake alone, that it was imputed to him; But for us also, to *whom* it shall be imputed, if we *believe* on him that raised up Jesus our Lord from the dead."

This faith, we assert, is the condition of our justification.

In support of the above proposition, we first quote those texts which speak of *salvation* as connected with faith; for it must be admitted that justification is included in the salvation proposed in the Gospel. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned," Mark xvi. 16. This, it will be remembered, is a part of the commission which Christ gave to his apostles. To suppose that our Lord did not include a present jus-

tification, is to charge upon him an omission of which we cannot suppose him guilty ; since this branch of salvation is so abundantly set forth in the Gospel. And if he did embrace present justification or forgiveness of sins, the truth is undeniable, that the faith intended is connected with justification and so inseparably too, that he who has it not shall surely be damned, while he that has it shall be saved. Consonant with the above texts and the doctrine deduced from it, is John iii. 18. "He that *believeth* on him is *not condemned* : but he that *believeth not* on him is *condemned already*, BECAUSE he hath not believed in the name of the only begotten Son of God." Here it is seen why a person is not condemned, or, is justified : it is because he *believes* ; and likewise why a person is condemned, or, is not justified ; it is because he *does not believe*. And does one's salvation so much depend on his believing, and yet faith be not any condition of salvation ? He who has keenness of sight to see the contrary, can see something where nothing exists ; and but for that circumstance, could be relied on for astronomical discoveries without the use of a telescope, and for reporting on the subject of the animalcule without employing a microscope.

Furthermore ; 1 Pet. i. 9. "Receiving the end of your faith, even the salvation of your soul." Eph. ii. 8. "For by grace are ye saved through faith, &c."

In these passages a present salvation is surely intended : in the first, salvation is said to be the *end* (meaning the result,) of faith ; in the last, it is said to be *through* faith.

Some of the texts which speak expressly of justification as connected with believing, are these : Gal. iii. 8. "And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, &c." Acts xiii. 39. "And by him all that believe are justified from all things, from which ye could not be justified by

the law of Moses." Rom. v. 1, 2. "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ: By whom also we have access by faith, into this grace (of justification) wherein we stand, and rejoice in hope of the glory of God." Rom. iii. 28. "Therefore we conclude that a man is justified by faith, &c. "Seeing (verse 30) it is one God which shall justify the circumcision by faith, and uncircumcision through faith."

The foregoing passages are sufficient to show the correctness of our statement, that the faith which is accounted for righteousness is the condition of our salvation. But let none mistake the import of faith as concerned in this case. It is not a mere assent to the truth of the Gospel but a *hearty reliance* upon Christ. To one who proposed himself to the Apostle for baptism, the reply of the Apostle was, "If thou believest with all thy heart thou mayest." So in relation to the sinner, who would be justified; he must believe *with all his heart*; making Christ his plea and only refuge; and this he never will do, unless he know himself a sinner, condemned to die and ready to perish; but this he may do, and receive "the end of his faith, the salvation of his soul."

In our last paragraph we spoke of that faith which precedes justification, or which, instrumentally, brings that grace; but here we add, that that faith, having been accompanied with salvation, now works by love and purifies the heart, and also, leads in the way of God's commandments. "He that *loveth* not, knoweth not God; for God is love," 1 John iv. 8. "Seeing ye have *purified* your souls in obeying the truth through the Spirit, &c." 1 Pet. i. 22. "For as the body without the spirit is dead, so *faith without works is dead also*," James ii. 26. "He that hath my commandments and *keepeth* them, he it is that loveth me, &c. John xiv. 21. "He that saith I know him, and keepeth not his commandments, is a

liar, and the truth is not in him," 1 John ii. 4. Thus speak the Scriptures, in direct opposition to Antinomianism, that Anti-Gospel system, which wraps itself up in Christ's imputed righteousness, and rejects practical obedience to the Gospel, than which, a more unscriptural and dangerous doctrine could not be introduced. That St. Paul in his Epistle to the Romans, or, that the Holy Ghost, in dictating the writing of it, did not intend to oppose Evangelical obedience, is evident; but only that pharisaism which made such boast of the law, and on which Jews were depending for the divine favor. To dispute what we here say, is either to reject the Epistle of St. James, or to set these two Apostles at variance, although they both wrote "by inspiration of God." To do the former is to act against the judgment of at least the majority of "The seventy," who agreed to receive St. James' Epistle as canonical, and likewise, against the more general opinion in Christendom. To do the latter, is to charge real contradiction upon the Scriptures, in an important particular, which would go to disprove their divine origin; or represent the Almighty as inconsistent with himself, urging practical obedience at one time, and disproving it at another. If then, we would "enter into life," we must "*keep the commandments*," while we "*believe with all the heart*."

Thirdly. *Regeneration*. Regeneration is a new birth, a change wrought in us by the Holy Spirit, whereby, we become new creatures in Christ Jesus; old things having passed away, and all things becoming new. It is represented, in Scripture, in various forms of expression; as, "born of God," "born from above," "being quickened," "Christ formed in you," "partaking of the divine nature," &c.

To notice only the first of the foregoing expressions: how irreconcilable is it with the notion which some entertain of the subject, supposing that being

born again or born of God means being baptized with water, and that this is regeneration. To expose the falsity of this, we need only mention a passage or two: "Whosoever is born of God, overcometh the world." Now do all who are baptized overcome the world? Surely not. So far are thousands of them from doing this, that they are rather overcome by the world. Again: "Whosoever is born of God doth not commit sin, &c." Allowing, for argument's sake, what some say on this passage, that those who are born of God, do not wilfully and habitually live in sin. We would ask, do all avoid sin in this respect, who have been baptized? Answer: No. From these texts compared with facts, we conclude that they mistake, who confound being born of God or regeneration, with baptism. While the former teaches the doctrine of a spiritual work within, the latter is used merely as a sign of that grace or a badge of a Christian's profession of the grace of our Lord Jesus Christ.

The *efficient* cause of this work is the Holy Spirit. Man is *dead* in trespasses and in sins; and without the Spirit's influence he is sure to remain so: lost to all proper feelings towards God; all truly good determinations as to a religious life; and consequently, he fails in all practical godliness. As far then, as religious sensations possess our hearts, we are indebted for them to the Spirit of God: "It is the Spirit that quickeneth;" and, "It is God that worketh in you to *will* and to *do* of his good pleasure." It would seem, that some of late years have discovered, what shall I say? a mistake in the Scriptures. To say the least, they have found that the direct influence and work of the Holy Spirit may be dispensed with in conversion and in after life. The dead sinner may raise himself to life; may change his own heart; form himself anew; and run in the way of God's commandments. If such a system be

gospel, it is "another gospel" than the Gospel of Christ. Persons may be made professors by this scheme, but children of God they are not, and cannot be, unless "born of the Spirit:" and, "Verily, verily, I say unto you, except a man be born *again*, he cannot see the kingdom of heaven," John iii. 3.

The *instrumental* cause of regeneration is, generally, the word of God, either as read or preached. The Scriptures are able to make us wise unto salvation, 2 Tim. iii. 15. And, says the Apostle, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." "The law of the Lord is perfect *converting the soul*." Other causes, however, are sometimes made the means of salvation; such as, the goodness of God, "Know ye not that the goodness of God leadeth thee to repentance." Again: adversity; "Before I was afflicted I went astray; but now have I kept thy word." And again; the example of the pious: "Let your light so shine before men, that others seeing your *good works* may glorify your Father who is in heaven." Finally; the prayers and exhortations of God's people have often promoted this great end.

In this work, we assert, the sinner himself has to co-operate. He must repent or perish; believe or be damned; pray or not receive; must come to Christ before he obtains rest; and draw nigh to God before God will draw nigh to him. We do not mean by this, that the sinner adds any thing to that which effects this change within, for that is purely the "*Spirit of grace*;" but he must act the part required, before that grace will be bestowed, or that influence so exerted in his heart. The inability of the sinner to act this part, aside from the Spirit's influence, is no objection to this theory; for, he is to be considered as visited and moved (though not compelled) by the

Spirit, "a manifestation of which is given to every man;" and "Christ is that true light which lighteth every man that cometh into the world." God, therefore, affords to every man a gracious ability to act in obedience to the Gospel; and hence, he may "*judge the world in righteousness.*"

The time of regeneration must be the same as that of justification. Though they are to be distinguished from each other, in nature, yet in point of time, they are inseparable, entering at the same time into the experience of their subject. For we cannot consistently suppose any person to be justified, who is not regenerated; neither can we suppose a person to be regenerated, who is not justified. When, therefore, the grant of pardon is made to one, transforming grace is implanted in him. As we "are justified by faith," so are we "the children of God, by faith in Christ Jesus;" faith then is the condition of each; hence, when the end of faith in the one case is obtained, the end of faith in the other must likewise be obtained.

As to the necessary *extent* of this work within, in order to a person's being in a *regenerate state*, we remark, we need not necessarily conclude that there must be a perfection of change, that is, that all the powers of the soul must be perfectly subdued and purified. The contrary notion would confound regeneration with sanctification, between which, a distinction is evidently to be made, at least, between regeneration and the advanced stage of sanctification, and especially, its consummation. Although (as Mr. Wesley observes) the latter may have its commencement when the former is effected, yet, being a progressive work, it is at some future time to receive its completion. The notion opposed to the one we have advanced, is also contradicted by the experience of thousands, who, from internal evidence, fully believe that they are accepted of God, in Christ, yet

feel some remaining corruption, whatever may be the desire of their hearts to be wholly saved from sin.

But it is asked, how can the following text of Scripture consist with such a view of the subject: "If any man be in Christ he is a *new* creature; old things have passed away; behold, *all things* have become *new*!" 2 Cor. v. 17. We reply: We cannot understand this in an absolute and unqualified sense: for the person who is in Christ, is the same as to the organization of his body; and also, as to his soul in its nature. In the sober and proper understanding of the passage, we may learn, that he has, morally, undergone a great change; and indeed, all that before prevented the saving grace of God from flowing to his heart, is removed; and now, having received that grace, every power of his soul is more or less corrected; and this shows itself in his outward conduct. In this sense we often use the term *new man*; as, when a person after a course of prodigality, has been reclaimed, and is now pursuing an upright course; taking into the account his improved disposition and habits, we say, he is a *new man*, and every one readily understands the import of the phrase.

From the preceding remarks it will of course be understood, that we would not encourage hopes built upon a superficial experience. The mere light of *conviction* may lead to some change of purpose and habit, and may be attended with some sensations that did not previously exist. The truth is, grace must not only touch all the moral powers, but each must be so far wrought on, that the understanding must have more light than darkness, the will must be more inclined to submission than rebellion, the affections more set on things above, than on things on the earth: and, finally; the soul must delight itself in the *law of God* more than in all things beside.

Fourthly. *Adoption.* That this term is used in Scripture in reference to the regenerated needs no proof. This mode of expression teaches, that, by our sins we are deprived of our sonship, and of all the rights of such relation; that we are, therefore, aliens and enemies; but by the grace of our Lord Jesus Christ, we are (when regenerated) "brought nigh" and restored to all forfeited privileges. Adoption then, is that act of God, whereby we are made his children: and, says the Apostle, "If children, then heirs, heirs of God and joint heirs with Jesus Christ."

It is hardly necessary to observe, that this is inseparable on justification and regeneration; the whole three must exist where one exists.

The *evidences*, not only of our adoption, but of justification and regeneration, are clearly set forth in the Scriptures. "Being justified by faith, we have peace with God through our Lord Jesus Christ." "He that believeth on the Son of God hath the witness in himself." "For ye have not received the spirit of bondage again to fear, but the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God," Rom. viii. 15, 16. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father," Gal. iv. 6. "We know" says an Apostle "that we have passed from death unto life, because we love the brethren."

In addition to the above, it is said by an Apostle, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Whence, we ask, is such an assurance of an entrance into heaven, in case of death, unless the evidence of present acceptance be enjoyed? Again: the first Christians were required to examine them-

selves, and prove themselves, to see whether they were in the faith, and it was subjoined, "know ye not that Christ is in you except ye be reprobates." Now, to say, that there was no evidence by which they might determine what their spiritual state was, is to fix a perfect absurdity upon the requirement. But true, says one, the first Christians had full evidence of their acceptance with God, but now it may be different. But pray where is the evidence of this? Surely there is not so much as an intimation in the Scriptures, that this was ever to be the case. We claim that the thousands and hundreds of thousands of present living witnesses should be heard in this case; who, in the conscious enjoyment of the love of God shed abroad in their hearts, by the Holy Ghost given unto them," are ready to declare to all, that, as far as the east is from the west so far the Lord hath separated their transgressions from them." What if an equal number, or, if you please, ten times this number should say, that they know not these things, what would such negative evidence weigh? Its weight should be considered no more than that of the Roman soldiers, when they testified that Christ's disciples came while they *slept*, and stole away their Lord. In courts of justice, if a witness say he knows *nothing* of the case under examination, he is dismissed; and so should it be with regard to these negative witnesses on the subject of knowing one's acceptance with God. But, not to dismiss them without due compliment, we give them credit for truth, when they tell us that they have *no knowledge* of the case. In return, they should treat our positive witnesses with respect, acknowledging, that such may be the *fact* with others, though it be different with themselves.

But, say you, these many witnesses may mistake. We answer; so might the first Christians. Was man less fallible then, than he is now? or, is the love of

God, in the hearts of the faithful, reduced, not only in quantity but in quality; so that now the most to be expected is a faint persuasion that we have the *love of God* in us? However, that there is a liability to mistake on this subject, we grant; but then we add, that this does not arise from any *necessity* in the case: it may arise from a want of proper examination; not in any want of readiness on the part of God, to give a *true and sure knowledge of himself*. The good reader will suffer one suggestion here: as those with whom we contend, are so distrustful of man's heart, in its apprehensions, they should so far apply it to themselves, as to induce moderation in their opposition to the sentiment which we advocate; since they are so liable to mistake in their conclusions.

Fifthly. *Sanctification*. A few remarks only will be offered here on this subject; for *holiness* will be made the subject matter of an entire Chapter.

The term *sanctify* properly signifies to "*set apart, to dedicate to the service of God.*" In this sense it was anciently used when applied to the priests' garments; and also, when the people were commanded to "*sanctify themselves.*" The Apostle Paul evidently uses it as embracing all uprightness within and without: "And the very God of peace sanctify you wholly; and I pray God, that your whole spirit soul and body be preserved blameless," &c.

From this passage we may learn the opinion of the Apostle Paul, as to the extent of that sanctification attainable in this world. He prays that his Thessalonian brethren may be sanctified *wholly*; and that their whole *spirit, soul, and body*, might be preserved *blameless*.

As regeneration is the alone work of the Holy Spirit, so is the work of sanctification; and its degree will be, of course, in exact proportion to the degree of the Spirit's influence possessed. Whenever, there-

fore, we are (as the Scriptures speak) "filled with the Spirit," our sanctification is complete, and sin no longer reigns in our bodies, that we should obey it in the lusts thereof.

That the Holy Ghost is given through or by means of Christ, is evident from what Christ said, "If I go not away the Comforter will not come; but if I depart, I will send him." We suppose that our Lord meant herein to speak of his sufferings, by which he would pass out of the world. We therefore consider sanctification as a direct benefit accruing to us from his Atonement.

Sixthly. *Eternal life*. In this term we embrace all the good to be inherited by the finally saved. First, a deliverance from all the ill demerited by their sins committed in probation, the endurance of which would be insupportable. To express the anguish of the second death, the strongest terms are employed in Scripture; as, "lake of fire"—"fire that is not quenched"—"the worm that dieth not"—"wailing and gnashing of teeth," &c. Secondly, a conscious enjoyment of the greatest possible good, holy habitation, pure society, absolute safety, &c. and all *for ever and ever*. This eternity of well-being is certainly the result of Christ's atonement: "He being made perfect, became the *Author of eternal salvation* to all them that obey him."

Fourth. *The extent of the Atonement.*

The question to be determined, is, did Jesus Christ so die for all mankind as to make salvation attainable by all? We assume the affirmative; and in support of which the following is offered:

1. The Scriptures expressly declare that he died *for all*, and represents his atonement for sin, as extending *to the whole world*. "We see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he, by

the grace of God, should taste death for *every man*” —“and that he died for *all*.” Hence, it is declared, that “he is the propitiation for our sins and not for ours only but for *the sins of the whole world*.” John the Baptist therefore points him out as “the Lamb of God which taketh away the sin of *the world*.” We accordingly find it written, God so loved *the world*, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life: for “God sent not his Son into *the world* to condemn the world, but that *the world* through him might be saved.” So, also, the Apostle Paul, “God was in Christ, reconciling *the world* unto himself, not imputing their trespasses unto them.”

To the preceding, it is objected, that the terms “*all men*,” “*every man*,” and “*the world*,” are sometimes used in Scripture in a limited sense. We admit this to be the case in some instances, but when so used, there will be found some connection which is calculated to prevent all mistake; however, they are more frequently used as strictly universal. It cannot be made to appear that these terms as used in the above texts, are used in a limited sense, that is, confined to “*the elect*.”

When Isaiah says, “All we like sheep have gone astray;—and the Lord hath laid on him the iniquity of us all;” he must be understood, in the first *all*, as embracing all mankind; and by what rule of grammar or logic can we suppose him to mean any less by the second *all*? When St. Paul says “We thus judge, that if one died for all, then were all dead;” we understand him to be arguing the *universality* of spiritual death in the strictest sense of that term, and in the argument we perceive it allowed that Christ died for all who were dead; hence he died for every one of the human family. Once more; When this same Apostle says, “As by the offence of one, judgment came upon all men to condemnation;”

even so by the righteousness of one, the free gift came upon all men to justification of life ;" the term "all men" must in reason be taken in its widest sense ; otherwise the force of the comparison is lost, the Apostle being made to say, As by the offence of one, judgment came upon *all men* to condemnation ; EVEN so by the righteousness of one the free gift came upon *some men* to justification of life.

With regard to the terms, *the world, the whole world*, perfectly fruitless are all attempts to make them mean "the world of the elect ;" since the children of God, or the disciples of Christ, are distinguished *from the world*. Christ said, "I have chosen you out of the world ; therefore, the world hateth you." "If ye were of the world, the world would love its own." "Ye are not of the world, even as I am not of the world." How the people of God can be meant by the phrase "the world," as used in Scripture, and yet, are not *of the world*, we leave for those to say, who have been educated at Mystic Geneva, and are thereby enabled to see what we cannot discover.

2. As the unlimited extent of Christ's atonement is plainly *expressed* in the passages adduced, so is it *implied* in many texts. "And through thy knowledge shall thy weak brother perish, *for whom Christ died.*" "Destroy not him with thy meat, *for whom Christ died.*" "False teachers, who privily shall bring in *damnable* heresies, even denying the Lord *that bought them*, and bring upon *themselves* swift destruction." These and many other similar texts, are expressive of that future ruin to which those concerned in the passages are exposed. Now, one of two things remains, either, that some of the elect are liable thus to perish ; or else, as non-elect, Christ died for them. We cannot suppose that our opponents will concede the first point ; they must therefore allow the latter : and they will then please inform us for how many of the non-elect or reprobates Christ died.

3. That Christ died for all mankind, must be admitted in view of God's inviting all to look to him for salvation; and, from the fact, that all are invited to come to Christ as the Saviour. "Look unto me and be ye saved all the ends of the earth; for I am God and there is none else." "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Ho every one that thirsteth, come ye to the waters." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Hence, our Lord said, "If any man thirst, let him come unto me and drink." And, to show, that in these gracious words, he is no respecter of persons, he says, "He that cometh unto me, I will in no wise cast out."

How illy do these texts accord with the sentiment which we here oppose; for that teaches, that Christ died for a part of mankind only; and consequently, those for whom he did not die, cannot be saved, unless it be possible for them to be saved without any satisfaction being rendered to Divine justice, for their sins; and if so, what we have said on the *necessity* of Christ's atonement, is false; and our opponents, as well as ourselves, will find it difficult to defend the vicarious sacrifice of Jesus Christ. Will any dare say, that, though God speak as in the first texts adduced, and Christ, as in others, yet, no real intention of mercy exists? Let such take heed how they charge the Deity with *insincerity*, and blot his character with a charge of *hypocrisy*! Let heathens ascribe impurities to *their* deities; but let *Christians* acknowledge no God, but the God of holiness and consistency, whose "ways are equal." As then, all are invited to salvation; and as none can be saved, but through the sacrifice of Christ; and since there must be an intention of mercy towards them all; we conclude that *Jesus Christ has died for all*.

4. We argue this great truth, from the commission of our Lord to his Apostles, to "preach the Gospel to *every creature*," Mark xvi. 15.

That the Gospel, according to this commission, is to be preached to every one, is undeniable. — And what is the import of the term Gospel? All agree to say, it is good news or glad tidings to man. But where is any chance for the Gospel to be glad tidings to those for whom, Christ did not die? or, in other words, to those to whom it does not propose salvation? To evince the absurdity of this doctrine, suppose the following case: The Governor of this state first visits the penitentiary at Auburn, and, after confining the greater part of the convicts, in the cells; doing it in such a manner, that no one can release them from their dread abode; and leaves the others free in the yard. After returning to his residence, he sends his servant with the necessary authority, to open wide the gate, and proclaim to all the convicts in cells and elsewhere, the following: "I, A. B. the governor of the State of New York, send you *glad tidings*, which are to you *all*; for I hereby declare it to be my good pleasure, that you be set free, to enjoy the liberty of citizens, but you must leave immediately, or you shall remain here for life." The servant retires; and close after him, are those whom the governor left in the yard; as the servant casts his eye around, and sees but a few, he asks, why the others do not leave? O, say the pursuing ones, the governor has fastened them in the cells, and no one can bring them out. Why me! exclaims the servant: if this be so, the governor has deceived me, and falsely addressed them; for surely, in view of the *secret* of the case, no chance whatever was afforded them to escape the misery of their situation. Whereas, adds this astonished servant, if the governor had left them *all*, as he left these *few*, the proclamation of the Governor would have been true, and his own character de-

fended, although they had not availed themselves of the opportunity for liberation.

The application of this simile is easy. God, by passing over a part of mankind, (as the theory we oppose teaches,) has left such in a situation, in which it is impossible for them to be saved. But yet, the *Gospel*, it is allowed, is to be preached to *every creature*! What absurdity is here. A mistake exists somewhere; and we affirm, that it is on the part of those who limit the extent of atonement, Geneva logic to the contrary, notwithstanding.

5. The Scriptures make it obligatory upon all to believe in Jesus Christ, and impute the blame or fault of non-salvation to men themselves; and for which they shall experience the rebuke of the Almighty.

We ask, what it is to *believe*, in the Gospel acceptance of the term? We answer, it must be, not only to give credit to the Gospel as a Divine Revelation, but fully to rely on Christ for salvation, as the atoning sacrifice for our sins. If any dissent from this view of the subject, we request them to show us the passages which directly or indirectly prove, that a mere assent to the Gospel as a system of religious truths, is all that is required of men. And if it be said, that the faith of "*the elect*" must go further, but not that of *others*, we then request them to show us the texts by which they support the latter assertion. We venture to affirm, that there are no such passages in the Bible. An examination of one passage will be sufficient to evince the falsity of this theory. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." The *faith* meant in the first clause, must be that which is exercised by "*the elect*;" since salvation is to accompany it: and must we not suppose, by every fair rule of calculation, that the *unbelief* meant in the latter clause, is its opposite, that is, not re-

ceiving the Gospel as from God ; consequently, not relying on Jesus Christ as a sacrifice for their sins ? We therefore conclude, that the faith required of one, is the same that is required of another. Now, if Christ have not died for all, and that too, in the same sense, and with a view to the same end, then God requires some to believe a falsehood ; and strange to find, (too bad to tell,) he threatens them with damnation if they do not believe it ; and will subsequently commit them to the flames of hell, if convicted of the damnable *fault* of unbelief !!

But the truth is, Christ has died *for all* ; and therefore, God is sincere in his offers of mercy *to all* ; Christ, in inviting *all* to come to him ; and ministers may, honestly and without embarrassment, preach the Gospel *to all*, saying, “ *Come for all things are now ready.* ”

CHAPTER V.

BAPTISM.

ON the subject of Baptism, four things are to be considered ; the *Reality*, *Intention*, *Subjects*, and *Mode* of that Ordinance.

First. The *Reality*. By this we mean to assert, that water baptism is a *Divine Institution*.

From Ecclesiastical History, we learn, that there have been several classes of men, who have denied such baptism to be of Divine authority, at least, under the Christian dispensation. Some of these persons, to support their opinion, have adduced Heb. ix. 10. "Which stood only in meats and drinks, and divers washings and carnal ordinances, imposed on them until the time of Reformation." That the term *washings*, in the text, means *baptisms*, is admitted. But it by no means follows, that the baptism of the Gospel is included. The Apostle, in the passage, is referring to the Jewish worship, as may be seen by a notice of the preceding part of the chapter, and especially the 9th verse. Of whatever nature those *washings* were, and to whatever extent used in the Jewish worship, they, together with every other rite and ceremony attached to the Jewish dispensation, were in *fact* done away at the opening of the Gospel dispensation. Therefore, though unbelieving Jews retained those ceremonies, yet, it must be admitted that *Christians* rejected them. Was not water baptism administered by the Apostles, and that too by Divine authority, after the opening of the latter dispensation ? Certainly it was. We then infer as a very clear point, that Christian baptism was not embraced in the *washings* found in the text adduced.

The same persons have labored to support their opinion, also, from 1 Pet. iii. 21. "The like figure whereunto, even baptism doth also now save us; (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the Resurrection of Christ." In reply to this text, we would only exhibit its true and obvious meaning, conceiving, that, that alone will be amply sufficient to remove all difficulty. The meaning, says Dr. Dwight, is this, "Baptism, the Antitype of the water of the deluge, doth now save us by the Resurrection of Christ; not indeed, the cleansing of the filth of the flesh; but that which is signified by it; the answer of a good conscience towards God." Indeed, such a view of the text (and we cannot well doubt its correctness) more than answers our purpose; it proves withall, that, Baptism when this Epistle was written, was an Institution in the Christian Church.

Others have drawn an argument against baptism, from the answer of John the Baptist to the Pharisees and Sadducees who came to his baptism. "I, indeed, baptize you with water unto repentance, but He that cometh after me, is mightier than I; whose shoes I am not worthy to bear. He will baptize you with the holy Ghost and with fire." And what if the *thing* intended by John's Baptism was accomplished soon after its administration, does it remain, as a consequence, that water baptism was no longer to be administered? Such a consequence does not follow as a matter of course. True, *his* baptism may have been done away, when Christ baptized with the Holy Ghost, the approach of which was prefigured by John's Baptism; but why suppose that Christ did not institute a baptism to be continued in the Church, as expressive of the baptism of the Holy Ghost, which he had already began to administer, and which he intended to perpetuate to his followers?

fact is, that infant baptism was practiced by the Apostles; and hence, there is no account of dissension on the subject.

“But if the baptism of the infant children of believers,” says Mr. Watson, “was not practiced by the Apostles, and by the primitive Churches, when and where did the practice commence? To this question the Baptist writers can give no answer. It is an innovation according to them, not upon the *circumstances* of a sacrament, but upon its *essential principle*; and yet, its introduction produced no struggle; was never noticed by any general or provincial council; and excited no controversy. This itself is strong presumptive proof of its *early* antiquity. On the other hand, we can point out the only ancient writer who opposed infant baptism. This was Tertullian, who lived late in the second century.” It appears, indeed, that he allowed of infant baptism in extreme cases, that is, *if their lives were in danger*. In all his arguments against infant baptism, he does not presume on that of *novelty*, (which he surely would have done if he could have shown that such was the fact,) neither, that it had not the sanction of Apostolic practice. But that infant baptism was practiced, generally, in the Church in the first centuries of the Christian era, is supported by the most ample testimony.

Justin Martyr, who flourished at the beginning of the 2d century, when speaking of those who were members of the Church, says, “a part of these were sixty or seventy years old, who were made disciples to Christ from their infancy.” In this he must have had reference to baptism, as that is the only possible mode in which they could have been made disciples.

Origen, born about the year 184, says, “Infants are baptized for the remission of sins.” And again, “The Church hath received the tradition from the

Apostles, that baptism ought to be administered to infants."

Cyprian, who was contemporary with Origen, says, "That sixty-six Bishops, being convened in a council at Carthage, having the question referred to them, 'Whether infants might be baptized before they were eight days old,' decided unanimously, that no infant is to be prohibited from the benefit of baptism, although but just born."

Saint Augustin, born in the middle of the 4th century, says, "The whole Church practices infant baptism; it was not instituted by Councils, but was always in use." He further says, that "he did not remember ever to have read of any person, whether catholic or heretic, who maintained that baptism ought to be denied to infants."

Pelagius, a contemporary with Augustin, declares that "he had never heard even of any impious heretic, who asserted that infants are not to be baptized." Pelagius must be accounted a proper witness of what was generally practiced in his day in the Church, he having been born in Britain, and travelled through France, Italy, Africa Proper, and Egypt, to Jerusalem.

Dr. Dwight observes, that a person, who employed himself extensively in examining this subject, gives the following as the result of all his inquiries: "First; During the first four hundred years from the formation of the Christian Church, *Tertullian* only urged the delay of baptism to infants, and that only in some cases; and Gregory only delayed it, perhaps, to his own children. But neither any society of men nor any individual, denied the lawfulness of baptizing infants. Secondly; In the next seven hundred years, there was not a society nor an individual, who even pleaded for this delay; much less, any who denied the right or duty of infant baptism. Thirdly; In the year eleven hundred and twenty,

one sect of the *Waldenses* declared against baptism of infants ; because they supposed them incapable of salvation. But the main body of that people rejected the opinion as heretical ; and the sect which held it, soon came to nothing. Fourthly ; The next appearance of this opinion was in the year 1522."

To the preceding might be added much more evidence of like import, to prove the universal custom of the Church, respecting infant baptism ; but enough, we think, has been adduced, to satisfy the impartial ; and as to others, it would be in vain to produce more. If then, it appear, that such was the custom of the Christian Church so far back as the second century, we ask, whether this fact does not go to prove infant baptism was practiced in the time of the Apostles. Could this custom in so short a time have universally triumphed over Apostolic practice ? This would have been morally impossible.

Our last argument shall be drawn from 1 Cor. vii. 14. "For the unbelieving husband is sanctified by the believing wife ; and the unbelieving wife, by the husband ; else, were your children unclean, but now are they holy."

The term *unclean*, as used in Scripture, denotes that which is not in a fit state to be offered to God, or may not come into his temple. Hence the Heathen were denominated *unclean* by the Jews. The unbelievers, in the passage, are Heathen ; and the children, born of two heathen parents, are here pronounced to be *unclean*. To be *holy*, as meant in the text, is the contrary of being *unclean* ; and hence, denotes a *fitness* for being offered to God. Such undoubtedly is the sense in which the Apostle meant to be understood. A different view, however, has been taken of the passage, viz : That by *unclean* is meant *illegitimacy*, and by *holy*, the contrary ; so that the unbelieving husband and believing wife need not suppose it un-

lawful to remain together, their marriage being still valid and their offspring *lawful* children. But such is not the application to be made of these terms: it is an exception to all Scripture rule. Such as urge this view of it, do it only from extreme necessity, to evade the force of the text in favor of infant baptism. Does it appear then, that the Apostle would have us consider the children of believing parents, fit to be offered to God; in what way are they or can they be offered, but in the way of baptism? Surely in no other. Such children therefore are to be baptized, according to the sentiment and teaching of an Apostle, who wrote *by inspiration of God*.

Fourthly. The *Mode* of Baptism.

There are three modes of this ordinance as practiced by Christians, viz: *sprinkling*, *pouring*, and *plunging*.

Against the latter mode, as the only legitimate way of baptizing, we urge the following *presumptions*:

1. If immersion were the only allowable mode of baptism, it is strange that it had not been expressly enjoined.

2. This mode of that ordinance is not at all suited to the various climates and countries of the earth. For in the most frozen regions, it would often be, not only harsh, but even impossible to immerse the candidate. While in other regions, the scarcity of water would be an insuperable difficulty.

3. It is incredible, that in a religion of mercy, no regard has been had to the life and health of a candidate for her ordinances; and, that the mode of baptism should necessarily be such, as to render it unfitting to administer the ordinance to females in a peculiar situation; and to others, in cases of sickness and on their death-bed.

4. It is unlikely, that the timorous and feeble in mind, to receive baptism, should necessarily be sub-

necessarily connected therewith; but is used as a sign of an inward work effected by the Spirit's influence.

We shall now proceed to show that the doctrine is erroneous.

First. The Scriptures teach us, that the *Gospel* or the *Truth* of God, is the great *Instrument* of Regeneration. John viii. 32. "The *Truth* shall make you free." John xvii. 17. "*Sanctify* them through thy *Truth*; thy word is *Truth*." James i. 18. "Of his own will begat he us with the *Word* of *Truth*." 1 Pet. i. 3. "Being born again, not of corruptible seed, but of incorruptible, by the *word* of God." 1 Cor. i. 21. "In Christ Jesus have I begotten you through the *Gospel*."

Secondly. The Scriptures expressly declare, that baptism is not the great instrument of regeneration.

This is expressly declared by St. Peter, (quoted already, but for another purpose,) in the third chapter of his first Epistle, verse 21. "The like figure whereunto, even baptism doth now save us, *not the putting away of the filth of the flesh, &c.*" Agreeably to this, St. Paul declares, "Circumcision is nothing, and uncircumcision is nothing; but keeping the commandments of God." 1 Cor. i. 14, 17. "I thank God, that I baptized none of you, but Crispus and Gaius. For Christ sent me not to baptize, but to preach the Gospel." Now, if baptism ensure or prove regeneration, is it not strange, that baptizing should be so much left out of the commission of St. Paul? and how strange, that he should *thank* God that he had not extended baptism any further than he did. From the fact, that this Apostle was sent to the Gentiles, (among whom were the Corinthians) "*to turn them from darkness to light, and from the power of Satan unto God,*" and to do this without baptizing them, it is very clear, that the doctrine we here oppose, is altogether unfounded in fact.

Thirdly. This doctrine supposes it to be in the power of any regularly ordained minister, to put whomsoever he please, in the way to heaven: he has but to administer *baptism*, and the person so baptized is regenerated; and hence, is in the way to heaven; unless it can be shown that a person Scripturally regenerated is yet in the character and state of a sinner, and therefore, in the way to hell. This consideration, we conceive, affords an argument against the doctrine of our opponents.

But, although baptism neither ensures nor proves the regeneration of the person, yet, it is an Institution of high importance to the Church. The great Head of the Church has instituted it, and commanded its observance, designing thereby, to exhibit these two great and leading traits of the Gospel, viz: *The expiation of sin, and the cleansing of the soul by the blood of Christ; and its renovation by the Spirit of God.* While, therefore, we oppose the doctrine which has been under consideration, we would insist upon the great importance of baptism, and urge upon all who would be the disciples of Christ, to observe this Ordinance, with religious scrupulousness; avowing it to be our sentiment, that he who understands the authority of this institution, and does not observe it, whether with regard to himself as an unbaptized person, or his children, endangers more or less his salvation.

Thirdly. *Its Subjects.*

The inquiry now arises, *Who are proper Subjects of Baptism?*

We have seen that baptism is of high importance to the Christian Church, it having been instituted by Jesus Christ; his having given to his Apostles such absolute direction to administer it; its being designed to answer such important ends; and being so much connected with salvation. The inquiry, there-

fore, as to its proper *subjects*, must be acknowledged weighty and interesting to all. It will then be expected that we shall, in this discussion, devote considerable attention to it, extending our remarks to some length.

First. *Adults*. In this we do not mean all adults; but only such as believe in Christ, and are ready publicly to profess their faith in him.

In order to a proper profession, the person must be of sufficient age and capacity to understand the great doctrines and duties of the Gospel, embraced in such profession; and must already have become acquainted with them. He should also understand, that it is the religion of the *heart*, which is professed, and be disposed to enter solemnly and publicly into covenant with God; to conform inwardly and outwardly to his government. It is scarcely necessary to observe, that this baptismal engagement is to be made in sincerity, proceeding from the heart, not from the lips only.

With these few observations on adults, as proper subjects of baptism, we pass to state,

Secondly; *That Infant Children are Scriptural subjects of this Ordinance.*

We now come to a point, which has been much controverted in the Church throughout most Christian countries; and concerning which, there will undoubtedly yet exist a difference of opinion. The most that can be reasonably expected in this discussion, is to afford satisfaction to some, at least, that there is good reason to suppose our proposition true; and to afford to others, who are inclined to favor the sentiment advanced, further evidence of its reality. If however, further success attend the attempt to support the position taken, it will only go to show that when candor gets free from the strong shackles of bigotry, she puts on her proper and natural garb, and exhibits herself in her own native excellency.

It will be our first object to state, and reply to, the objections made against the doctrine ; next, to support it by direct arguments.

1. It is urged, that there is no express command that enjoins it, nor any express declaration which warrants it.

How far this objection is founded in truth, we shall consider hereafter, when we come to arguments *for* infant baptism. But supposing we should find nothing of the nature, shall it be inferred as a certain truth, that infant baptism ought not to be practiced ? Such an inference should not be drawn. The truth is, there are many duties incumbent on us, which are not *expressly* commanded or declared. According to the principle on which this objection is raised, nothing is our duty, which is not *thus* enjoined or set forth in the Scriptures. Where then, we ask, is the authority for female communion ? What authority is there, making it the duty of parents to pray with their children or families ; and obliging mankind to celebrate the Christian sabbath ? And so of many things that might be mentioned. To pursue this principle to full length, would guide to such results as would make those startle who urge the objection. They would indeed find, that there are certain things which they themselves judge to be duties of such importance, that they would expel from their communion those, who were chargeable with the neglect or rejection thereof, though supportable from Scripture by way of *inference* only. This might be found true with regard to some one or more of the preceding particulars : But to instance an additional case. Suppose the case of a Church member, who, after walking awhile according to the simplicity of the Gospel, knowing and conforming to *the law of liberty* ; but then should so deviate from the plain and beaten path of Christianity, as not only to embrace the doctrine of Circumcision, but should

also engage in other Jewish ceremonies. In this case would there not be objections raised to his continuation in Church fellowship? But he objects to such process, asserting, that there is no *express command* that these things shall not any longer be practiced. Would his plea, I ask, be of any avail? It is presumed it would not. The evidence of *inference* would be accounted quite sufficient in this case. It is therefore supposed that in regard to some cases, at least, *inferential* testimony should dictate our sentiments and conduct. And why make an exception of, Infant Baptism, with as much readiness as if it were a certain fact, that whatever the Gospel does not *expressly enjoin*, is not to be regarded as Christian duty?

If all the particular doctrines and duties, necessary to be believed and practiced, had been *expressly pointed out and fully described* in the Scriptures, the volumes containing such specification would have been too numerous to be read, much more to be understood and remembered. The scheme of instruction, adopted by the Scriptures, is that of stating the objects of our faith, and the rules of our duty, as general; though, in many instances, these things are particularly specified. As far as these matters are spoken of in general, they are left to be illustrated and understood by examples, and a comparison of passages. "Common sense" says a writer, "candidly employed, may easily, with these advantages, discover all those precepts which direct the faith and practice of mankind in ordinary cases." Such a code of instruction must of course afford a foundation for a great multitude of inferences; and by which many truths are to be ascertained.

We conclude then, that if on investigation there should not be found any express precept for baptizing infants, it will not remain, that they are not to be considered proper subjects; any more, than that Females are to be excluded from the Lord's Supper; parents

exempted from praying with their families; people exculpated from crime on profaning the Christian Sabbath, &c.

It is objected, that there is no *certain example* of Infant Baptism in the Scriptures.

It is not pretended that any instances are to be found, in which it is in so many words declared, that infants were baptized. What then? Are we to conclude that none were baptized? Not at all. Before this objection can weigh against infant baptism, it must appear, that *nothing* is to be believed or practiced, except it is expressly declared or commanded. This rule (as in the preceding paragraph) would absolutely exclude females from the sacrament of the Lord's supper. Sticklers for *express* precepts and examples on the subject before us, have found themselves badly diffculted to maintain Female Communion, and have said, in reply, "In Christ there is neither *male* nor *female*; are they not all *one* in Christ." But who cannot see, that in this they have most obviously and widely departed from their own rule, having recourse to *inference*.

Although passages may not be found, which positively assert that infants were baptized; yet, we add, that there are instances in which, according to every rule of rational construction, this fact is plainly involved. In this we allude particularly to the households which were baptized by the Apostles. But as this will soon be employed among other things in proof of the doctrine, we pass.

3. It is objected, that children cannot be the Subjects of Faith; and therefore, are not to be baptized, since Faith is a necessary qualification for baptism.

It is agreed that faith, on the part of adults, is indispensable; but that infants are to be excluded for want of faith, is denied. The proposition, that *faith is a necessary qualification* (in all cases) *for baptism*, is not true, that is, on the part of its subjects. Faith,

in the case of baptism, is connected with that ordinance, the same as it was with circumcision. When Abraham was to be circumcised, his personal faith was necessary, and was exercised by him as the subject of circumcision. But when Isaac was to be circumcised, no faith on his part was called for: and so of the after seed of Abraham, whose circumcision was attended to in infancy. In reference then to baptism, faith is concerned, but is confined to the Parents of the children to be baptized.

4. And lastly. It is objected, that baptism can be of no possible use to infants.

Of all the objections to infant baptism, this is the most flimsy, and yet the most common; especially, among the less informed. It is asked, what good can it do them? Suppose that it can do them no good, is it to be neglected and the doctrine to be discarded on that account barely? Not so. What if Abraham, on being required to circumcise his son, Isaac, had replied; With that injunction I will not comply; and why Abraham? Because, it can do my Isaac *no good*. Would this consideration have excused the Patriarch? It surely would not. And yet, the same objection is made to infant baptism: and those who make it, seem to think that they have effectually exploded the doctrine, by the question.

It is not intended in the above, to admit that baptism cannot benefit infants. And we do not intend to insinuate, that it ensures salvation to infants; or, that the neglect of this duty, on the part of parents, endangers their children to perdition: for I cannot believe that infants dying in infancy, and unbaptized, are lost because of the neglect of their parents, or, on any other account. But who can say with safety, that they will not in riper years be influenced by their baptismal dedication to God, on being duly informed of the fact? and who can tell how far God may answer the prayers directed to his throne, at the time

of that solemn dedication ? Until we are so far indued with the spirit of unerring prophecy, as to see the final results, we should not be too loud and positive in the objection before us, viz : *It can do them no good.*

Having noticed and replied to, the principal objections to infant baptism, we shall proceed to offer some arguments in proof, *that infants are proper subjects of this ordinance.*

1. Infants were circumcised in the Church, under the Abrahamic Dispensation : Circumcision was the same ordinance in import with Baptism : therefore, Infants are to be baptized.

It is important to our present undertaking, to show, that the covenants made with Abraham, anciently, and the one existing with the Church, now, are to be considered, *substantially*, the same. To Abraham God said, Gen. xvii. 7. "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant ; to be a God unto thee, and to thy seed after thee." In Lev. xxvi. 3, 12, it is written, "If ye walk in my statutes, and keep my commandments and do them, then will I walk among you, and be your God, and ye shall be my people." In accordance with these words, Moses declares to the Israelites, after they had entered into a strict covenant with God, "Thou hast avouched the Lord, this day, to be thy God ; and the Lord hath avouched thee, this day, to be his people."

Because of this covenant made and entered into, God declares himself to be the *God of Abraham, the God of Isaac, and the God of Jacob*, and afterwards, the *God of Israel*. When Moses and the Prophets generally, address the Israelites, they call the Almighty, *your* God ; and when they consider them as a collective whole, they say, *thy* God. Now it is evident, that any people concerning whom such language can be used, or who can be addressed in such language, must stand in a similar relation to God. It may very

justly be remarked here, that God is no where styled *the God of Ephraim*, nor *the God of Judah*; because, the covenant was not made with either of these divisions of *Israel*, separately, but with the whole nation. Nor is he ever styled the God of Moses, Samuel, Solomon, Hezekiah, or Josiah, the covenant not having been made, in form, with either of these individuals. But he is styled the God of David, because that with him he renewed his covenant in a particular form.

God is also called, *the God of Zion*, or *of his Church*, for the same reason, viz: that his covenant was made with her.

Now, that this is the same Covenant, in substance, which is made with the Church under the Christian Dispensation, may be made to appear by the following:

St. Paul, quoting in the eighth chapter of Hebrews, from the thirty-first of Jeremiah, verses 31—34, says, “For if that first covenant had been faultless, then should no place have been found for the second. For finding fault with them, he saith, Behold, the days come; saith the Lord, when I will make a new covenant with the House of Israel and with the House of Judah: not according to the Covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant, that I will make with the House of Israel after those days saith the Lord, I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know me, from the least unto the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.”

How similar are the words used in reference to the Gospel Covenant, with those used in relation to the Abrahamic; in both cases we see the substance to be the same, *I will be your God and ye shall be my people.*

Lest the mention of the *new covenant*, in the above quotation, be construed into a contradiction to what we have said on the *oneness* of these two covenants, it may be necessary to remark, that in the Gospel covenant, blessings more particularly spiritual, as well as eternal, are contemplated: and there is also a wider extension thereof. Was God anciently, in a particular sense, *the God of the Jews?* is he not now *the God of the Gentiles*: "*yea, of the Gentiles also.*" Peter in his vision perceived, contrary to Jewish prejudices and his own preconceived opinion, "that God is no respecter of persons; but in EVERY NATION," under the Christian Dispensation, "he that feareth God, and worketh righteousness, is accepted of him."

Notwithstanding then, the Covenant now existing between God and his Church, is said to be a *new covenant*, yet it is substantially the same as that made with Abraham.

On the *extension* of the Old Covenant, we have specific information. Gen. xvii. 10—14. "This is my covenant, which ye shall keep between me and you and thy seed after thee; every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you; every man-child in your generations; he that is born in the house or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people. He hath broken my covenant."

The understanding which Moses had of this covenant, may be learned by a reference to Deut. xxix. 9—15, in which it appears, that *all Israel*, then present, embracing all the men of Israel, with all their officers, their wives, their little ones, and the strangers within the camp, were included in the covenant made, or, more properly, renewed with God on that day. And more extended still, reaching even to succeeding generations; “Neither with you only, do I make this covenant; but with him that standeth here with us this day before the Lord our God; *and also with him that is not here with us this day.*”

Such then, was the covenant made with mankind anciently, a covenant, as expressly made with Infants as Adults. This covenant must ever remain the same unless altered by its Author. That it is not altered so as to be less extensive, is incontrovertibly true. The Apostle Peter, Acts ii. 39, says, “The promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call.” And, we ask, are there *not many called*: “Their voice went into all the earth, and their words unto the ends of the world.” We therefore conclude, that *infants* are still comprised in this covenant.

In the further discussion of this subject, it will be proper to remark, that circumcision was introduced when the Abrahamic covenant was made, and which was to serve as a Token of that Covenant. We need not here adduce any testimony to prove this point; the quotation just made from Gen. xvii. 10—14, is sufficient; and indeed, the fact will not be disputed. Further; that infants, during the continuance of the Dispensation of Abraham, (in form,) will also be admitted.

The Apostle, Rom. iv. 11; has given us a key to an understanding of this token [circumcision;] “And he received the sign of circumcision, *a seal of*

the righteousness of faith, which he had being yet uncircumcised." Here is an allusion to the instrument used to make an impression upon wax, which was annexed to some writing; as, Bonds, Deeds of gift, &c., designed to furnish an obligatory proof of the engagement of the Sealer.

To understand the import of the *seal* under consideration, it will be necessary to examine the nature of the transaction to which it is annexed. This transaction is the Covenant which we have already had occasion to bring into view; and which, as we have seen, exists between *God* and *man*; wherein God promises to be *his God*, affording him protection and abundant blessing; and man solemnly promises to receive God, as his God, to govern him, in all his relations and ways. Thus Lev. xxvi. "I will walk among you and be your God, and ye shall be my people; but if ye will not hearken unto me, and will not do all these commandments—but that ye break my covenant, I will also do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart." See also, Deut. xvi. Ps. lxxxix. Jer. xxxi. (quoted Heb. viii.) and Ezek. xxxvi. 25, 26, &c. also, chapter xxxvii. From these and similar passages, it appears, that God's ancient Covenant, as well as every other made by God with mankind, is a Law, requiring, absolutely, their obedience; and threatening disobedience with the demerited penalties. Although this Covenant partakes so much of *Law*, yet it is to be considered strictly in the light of a *Covenant*, wherein God vouchsafes to bind himself to men; and the latter are required to bind themselves to comply, on their part, with its conditions.

When therefore the *seal* is put to this covenant by God, its Author, it shows that this is *his* covenant, agreeably to which, he has chosen to act towards those whom he has included in it.

There is in this covenant a peculiarity, in that, it is obligatory upon us to conform to its requirements, although we do not consent to it, nor fix our Seal to it : God himself has fixed the Seal upon us.

According to this exhibition of the subject, the circumcision, which is declared to be a *Seal of the Righteousness of faith*, and the *Token of the covenant of grace*, made with Abraham, was placed upon him and all the males in his household, among whom were infants and some servants. The former were utterly incapable of complying with the terms of the Covenant ; but yet, upon them the seal was placed by the divine command ; and, by the same authority, was it placed upon the whole nation of *Israel*.

From the preceding remarks, we may learn, that *circumcision was the initiatory seal of this covenant*. By this is meant, that it was the public means of introducing the Israelites into covenant with God.

Concerning circumcision, we may here observe, it was a *symbol of the cleansing of the heart by the affusion of the Holy Spirit*. Consonant with this, is the declaration of the Apostle Paul, "Circumcision is that of the heart, in the Spirit and not in the letter ; whose praise is not of men but of God."

Baptism is introduced into the Christian Church, in the place of Circumcision.

Relative to the point presented in the above proposition, we may remark, that in the ancient church, there were two sacraments, viz : *circumcision* and the *passover* ; and in the Christian Church, there are two, viz : *Baptism* and the *Lord's Supper*. The Lord's Supper answers to the passover and baptism to circumcision.

We have seen that circumcision was instituted as a seal of the Abrahamic Covenant ; and also, to show forth an internal work of grace. We have likewise seen, that the covenant existing in the Christian dispensation, is substantially the same, in

its terms and import; and further, that circumcision was used as the only means of introducing the Israelites into covenant with God. We now ask; is it not to be concluded, in reason, that some Ordinance is continued by divine appointment, answering the same ends among Christians? Of the truth of this, we have no doubt. And what can that ordinance be but *baptism*? Surely none other. Hence, at the opening of the Christian dispensation, we find no precept inculcated, requiring circumcision; but precepts requiring *baptism* to be administered to those who should be made disciples of Jesus Christ, Matt. xxviii. 19. Agreeably to this commission, the Apostles preached baptism; and it has since been used in the Church in every age and in every Christian nation.

If then, baptism is to be considered as above expressed, what *good* reason can there possibly be for excluding infants from that ordinance; since they are embraced in the Gospel covenant, as effectually and evidently, as they were in the Jewish dispensation, and in which they received circumcision with all its force and import? We conclude this argument by saying, thus it appears, *that infants stand in the same relation to baptism now, as they did to circumcision anciently, and are therefore to be baptized.*

Our next attempt will be to show that *Infants* were baptized in Apostolic times, and that Infant Baptism was common in the time of the Fathers.

We observed in a preceding remark, that whole households were baptized by the Apostle, and which, in the course of this discussion, we should employ as direct proof of infant baptism; and, we here employ it.

We are aware, that this will be objected to; but we shall quote the instances, and add our comments. *Lydia and her house*, Acts xvi. 14, and the *household of Stephanas*, 1 Cor. i. 16, were baptized. St.

Paul to the Jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved and *thy house*;" "And he took them [the Apostles] the same hour of the night, and washed their stripes, and was baptized, he and *all his*, straightway," Acts xvi.

We now inquire, how the terms *house* and *household* are used in the Scriptures. Besides the foregoing, we quote the following: Gen. vii. 1. "Come thou and all thy *house* into the ark." Ruth iv. 12. "Let thy *house* be like the *house* of Pharez." "I rent the kingdom away from the *house* of David;" "I will bring evil upon the *house* of Jeroboam;" "I will take away the remnant of the *house* of Jeroboam;" "The Lord shall raise him up a king over Israel, who shall cut off the *house* of Jeroboam;" "I will make thy *house* like the *house* of Jeroboam." In these passages, children are included; and so with many others of similar import, which might be adduced. It will by examination be found, that the *house of Israel*, the *house of Judah*, &c. are synonymous with *children of Israel*, &c. In this manner it is unquestionably used in the passage which has been quoted; *He was baptized and all his straightway*: and in the same manner, Acts xi. 13, 14. "Send men to Joppa, and call for Simon whose surname is Peter, who shall tell the words, whereby thou and all *thy house*, shall be saved." Similar in import, was the phrase used by the Apostle, "Believe on the Lord Jesus Christ and thou shalt be saved and *thy house*."

In the cases of the Jailer, Lydia, and Stephanas, Baptists have labored to show, that the persons included in those houses, were adults. In reference to the case of the Jailer, they tell us, that the Apostles spoke the word of the Lord to all that were in his house;" and further, "that he rejoiced, believing in God with all his house;" from which it is inferred, that none but adults were baptized. But this is by no means certain. We will here quote the observa-

tions of Mr. Watson: "But if it be a *proof* in this case, that there were no infant children in the Jailer's family, that it is said, he believed and *all his house*; this is not the only believing family mentioned in Scripture from which infants must be excluded. For to say nothing of the houses of Lydia and Stephanas, the nobleman at Capernaum is said to have believed and *all his house*, John iv. 53; so that we are to conclude that there were no infant children in this house also, although his sick son is not said to be his only offspring, and that son is called by him a *child*."*

Our author continues "Cornelius is said, Acts, x. 2, to be "one that feared God and *all his house*. Infant children therefore must be excluded from his family also; and also from that of Crispus, who is said to have 'believed on the Lord with *all his house*;' which *house* appears to have been baptized. These instances make it much more probable, that the phrases "fearing God with all his house," and "believing with all his house," include young children under the believing adults, whose religious profession they would follow, and whose sentiments they would imbibe, so that they might be called a Christian family, than, that so many houses or families should have been constituted only of adult persons to the entire exclusion of children of tender years. In the case of the Jailer's house, however, the Baptist argument manifestly halts; for it is not said, that they only to whom the word of the Lord was spoken, were baptized; nor, that they only who 'believed' and 'rejoiced' with the Jailer were baptized, &c."

In reference to the case of Lydia, though there is no *certain* evidence that there were young children in her family; yet the greater probability is, that the family did not consist, exclusively, of adults. The

* Our author renders the term, *child*, because such, as he says, is the import of the original, rather than *son*.

great difficulty is, for the Baptists to make a *house* for Lydia without any children at all, young or old. But this they cannot so easily make out. As in other cases mentioned, so in this, the term *house* is used, a term commonly used in Scripture to denote children residing at home: "One that ruleth well his own *house*, having his children in subjection with all gravity." But to evade the force of the text, the Baptists have urged that Lydia had come a trading voyage from Thyatira to Philippi, to sell purple; and then, torturing the passage still more, they have made her household to consist of journeymen dyers; and out of these, have raised up the *brethren* mentioned as comforted by the Apostles, previous to their departing. It is observed by a Baptist writer, that "if Lydia had young children, she is not likely to have taken them with her on so long and troublesome a journey; for it would seem that Lydia had come from Thyatira, her home, for the purpose of selling purple; and for her convenience had taken a house or apartments at Philippi, which was about three hundred miles distant from Thyatira." Concerning this disposition of Lydia's case, it probably is as good a one as our opponents can make of it, to evade the force of the argument growing out of it; still, it is not in our opinion quite effectual. With regard to her *house* consisting of journeymen dyers, it is passing strange, that if she had left her children at home three hundred miles from Philippi, she should not have dyed her garments before leaving, instead of doing it at Philippi, protracting her absence from her family. Judging of what we have seen of the anxiety of a mother or a mistress, we must think it highly inconsistent to suppose that Lydia, under such circumstances, would have gone thus into business at Philippi. That she had a family, and a family of *children*, and that too with her, is far the more rational to believe in view of the circumstances

detailed; and, that those children only are meant by her *house*, is very probable from the consideration, that in all other instances in which adults are mentioned, as having been baptized with the head of a family, they are spoken of as "hearing" and "believing," or, in some other way, amounting to this. But in the case before us there is no such mention of adults; from which we infer, that *Lydia's house* consisted of children only, which, being of immature years, were baptized with their believing mother, according to the common custom of the Jews, to baptize the children of proselyted Gentiles along with their parents.

In the case of Stephanas, it is urged, that his household also must have been all adults; because, in the same Epistle (Chapter xvi. 15.) they are said to have "addicted themselves to the ministry of the saints:" and further, that they took *a lead* in Church affairs, as appears from the Corinthians being exhorted to "submit themselves to such." The most that can be made of this passage, by way of objection to what we would deduce from it, is, that there were adult persons belonging to his household, being either his children or related to him in some other way, or being attached to his family without blood relationship. But this would by no means afford the inference, that there were no young children belonging to his family. It may be suitable here to remark, that this household "was *the first fruit of Achaia*," in which St. Paul began to preach, not later than A. D. 51, while this Epistle could not be written earlier than A. D. 57, and might be later. This lapse of time deducted from the age of the oldest children, would leave them (A. D. 51,) in early youth, and as to the younger branches, they would be in early childhood. We see then, how in A. D. 57 or later, the household of Stephanas might be said to have addicted themselves as described. Though,

in this, the Apostle may have only intended other persons, separate from the children of Stephanas. An equal commendation might now be given for Christian hospitality to a pious family, though there should be several young children therein, because of the hospitable part acted by members of riper years. In relation to a *lead* supposed to be taken by the *household* of Stephanas, it is not stated with sufficient clearness to warrant the idea. Examine the 15th verse, where you will find that the Apostle brings forward the *house of Stephanas*, as an example of hospitality; and then, in verse 16th, enjoins it upon the Corinthians to submit themselves to *such*; that is, to those, generally, who act *such a part*, proving themselves to be entitled to respect, as true and active Christians. But, (as before suggested,) there may have been adult disciples belonging, in some way, to this house, who took some *lead* in the management of Church matters; and to those and those only the Apostle would have his brethren submit themselves.

That the Apostles practiced infant baptism, may be argued from the *fact*, that there is no account in Scripture of any dissension on the subject.

That the Jews had long been in the habit of baptizing such Heathen, as were converted from Paganism to Judaism, is supported by writers of good credit. And it should be here remarked, that the children of such converted adults, were, with their parents, initiated into the Church by this ordinance.

The following quotation is from Edwards on Baptism: "In fact, we know that 'divers baptisms' existed under the law, and we have every reason to believe that the admission of proselytes into the profession of Judaism, was really and truly marked by a *washing* with water in a ritual and ceremonial manner. I have always understood that Maimonides is perfectly correct when he says, 'In all ages, when a Heathen (or a stranger by nation) was willing to

enter into the covenant of Israel, and gather himself under the wings of the majesty of God, and take upon him the yoke of the law—he must first be circumcised, and secondly baptized, and thirdly bring a sacrifice; or, if the party were a woman, then she must be first baptized, and secondly bring a sacrifice.” He adds, “At this present time, when (the temple being destroyed) there is no sacrificing, a stranger must be first circumcised and secondly baptized.”

Epictetus, a philosopher, who lived at the commencement of the Christian era, corroborates the fact, and shows that this Jewish custom was notorious to the Heathen in Italy and Greece. In his censure to those who assume a profession of philosophy, but did not live agreeably to it, he has these words; “Why do you call yourself a Stoic? Why do you deceive the multitude? Why do you pretend to be a *Greek*, when you are a *Jew*, a *Syrian*, an *Egyptian*? And when we see any one wavering, we are wont to say, This is not a *Jew*, but acts one. But when he assumes the sentiments of one who hath been *baptized* and *circumcised*, then he both really is, and is called a Jew.”

More proof of the kind might be adduced to support the position; but suffice it to say, such is the weight of testimony, that Commentators are bold to assert the fact, that such was the ancient Jewish custom.

Now can it be supposed with any degree of plausibility, that the Apostles confined baptism to adults, refusing it to the infants of converted parents; and yet no altercation arose with regard to it; or, at least, no mention made of it in the Gospel? Surely not. The neglect of *washing* before meals, of *fasting*, &c. are mentioned as sources of umbrage among the Jews; but no mention of departing from infant baptism, of which the Jews must have been as tenacious, as of any other ceremony used among them. The

This text then, as well as the preceding, fails to afford any warrant for rejecting the ordinance of baptism.

In support of the reality of this Institution, we would adduce the words of Christ to Nicodemus; John iii. 5. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." If, by being *born of water*, our Lord did not mean to allude to water baptism, it will be difficult to say to what he did refer. The truth appears undeniable, that he did allude to that baptism. Now, if that baptism, as of divine authority, and as of any importance, were done away; why did he thus speak of it? Why connect it in any respect with *entering into the kingdom of God*?

This Institution is further supported from the commission of Christ to his Apostles, Matt. xxviii. 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The immediate Apostles, then, were directed to *baptize*. And are not these words of our Lord, to be considered as affording direction to all, who, in after ages, should be "*called of God as was Aaron*," to minister in holy things? That they are to be so understood, must be admitted. And, to evade the force of the argument, will any presume to say, that the baptism of the Holy Ghost is intended? I know, that through laying on of the hands of some of the Apostles, the Holy Ghost was given; but let it be recollected, that it is not said or implied that those Apostles administered *that* baptism; *the Holy Ghost was given*; but by whom? We answer, by the Almighty, whose prerogative alone it is, to *give the Holy Spirit to those who ask him*. If then, the Apostles did not baptize with the Holy Ghost; and as it must be acknowledged that they fulfilled their mission, they baptized with water; and such was the work assigned them in their high

commission. And, as to their successors in the ministry, down to the end of time ; so far as they dispense with this ordinance, and have to acknowledge that they do not baptize any with the Holy Ghost, they are extremely deficient in the work which Christ enjoined upon his Ministers.

We have said, that the Apostles did baptize with water, grounding the *fact* on the supposition, that they fulfilled their commission. That such is the truth, we now propose to make appear from express testimony, and which we urge as our third argument in support of the reality of Christian baptism.

Acts viii. 12. "But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." That Philip baptized those persons is certain. Again, verse 38—"and they went down both into the water, both Philip and the eunuch ; and he baptized him." Paul baptized Crispus, Gaius, and the household of Stephanas, 1 Cor. i. 14, 16. See also Acts x. 47, 48. xvi. 15, 33. xviii. 8. xix. 5. ii. 38, and many others.

Secondly. *Its Intention.*

Washing with water is the universal mode of cleansing from external impurities ; baptism, therefore, is used as a symbol of internal or spiritual purification : and hence, it presents to us *the cleansing of the soul by the blood of Christ* ; and, still more particularly, *by the affusion of the Divine Spirit*. Consonant with this interpretation is Isa. xlv. "I will pour water upon him that is thirsty, and floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Again, Ezekiel xxxvi. 25—27. "Then will I sprinkle clean water upon you, and ye shall be clean. And I will put my Spirit within you, and cause you to walk in my statutes."

It may perhaps be here remarked without digression, that, although baptism is the symbol of the Spirit's affusion, and of regeneration, its consequence; yet baptism neither ensures nor proves regeneration. Here the Church of Rome first, and some Protestant Churches since, have erred, supposing that regeneration is inseparably connected with this ordinance. But the question, whether baptism ensures or proves regeneration, should here receive some attention.

The arguments used to support the affirmative, are principally derived from the following passages: Mark xvi. 16. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It will be sufficient on this text to observe, that the last clause affords a refutation of what is drawn from the first. Notice, Christ declares that he who believeth not, whether baptized or not, shall be damned. This could not be true if baptism and regeneration were thus connected, or were the same thing.

The same doctrine is argued from John iii. 5. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This text, as it bears on the subject under consideration, is very similar to the preceding one. He who believes, whether he be baptized or not, shall be saved: he that is born of the Spirit, whether born of water or not, shall enter the invisible kingdom of God. The grand point on which the Saviour insists in his conversation with Nicodemus, is, being born of the *Spirit*: hence, in verse 7th, he says, "Marvel not that I said unto thee, ye must be born again." That in this verse he meant such a birth, is quite clear from the 8th verse, "The wind bloweth where it listeth, &c." and adds, "so is every one that is *born of the Spirit*."

It may be thought, that the observations made, contradict the assertion in the text, as they allow sal-

vation to those who are not baptized ; but the writer conceives, that this passage touches absolutely the case of such only, as understand both the nature and authority of this Institution ; and yet act against the authority of Christ, in omitting this Christian duty : Such may not enter either the visible or invisible Church. If this construction cannot be admitted, let it then be considered, that by *the kingdom of God* may be meant, the *visible Church of God* ; and that *no* person can properly be considered as a member of that Church if he have not been baptized, though he may be so far in God's favor here, as to enter into the kingdom of God above.

This doctrine has also been urged from Titus iii. 5. "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." *If by the washing of regeneration* baptism be meant, it is so styled, because it is symbolical of a change of heart, and has been established as such in the Church by Jesus Christ. Nothing further than this can be drawn from the text without perverting it.

We shall conclude our remarks on this point, by a notice of another text which has been urged in favor of the scheme we here oppose: it is Eph. v. 26. "As Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the *washing of water, by the word*." To this the same answer may be given, as to the last passage quoted. We insist upon it, that, as the grace of God in the heart, is, in Scripture, often represented under the emblem of water: so, that same grace is, in the passage adduced, set forth by the term *washing of water* ; and though alluding to baptism, yet the one is not to be confounded with the other.

So far then, it appears, that the Scriptures do not oppose the view taken of baptism, viz: that it is not regeneration itself, neither, in all possible cases,

jected to such extreme distraction of mind and confusion of thought, as would be produced by such a mode of that ordinance.

5. It is unreasonable to suppose, that the place, set apart expressly for the worship of God, must be left, to administer an ordinance of his house.

6. It is quite improbable, that a religion like the Christian, inculcating decency and delicacy, should have enjoined the immersion of women by men, and in the presence of gazing men, young and old.

7. It cannot be reasonably thought, that the three thousand converts at the Pentecost were all baptized by immersion on one day, Acts ii. 41.

In view of some of the preceding particulars, it is more than probable, that, if immersion were practiced at first; yet, under certain circumstances an accommodation was allowable; and which change would not vitiate the ordinance, any more than a reduction of the quantity of bread and wine, is calculated to vitiate the sacrament of our Lord's Supper.

"We admit that the practice of immersion is ancient; and so are many other superstitious appendages to baptism, which were adopted under the notion of making the rite more emblematical and impressive."

Though Tertullian and Cyprian favored immersion, yet they did not deny the validity of baptism by aspersion or effusion. In cases of sickness or weakness, they only sprinkled water upon the face. The latter is said to have allowed baptism to the sick in bed, by aspersion; and if they recovered, he considered that they need not be baptized again. There is good authority for saying, that in the 5th century, baptism was administered in the Gallic church, indifferently by immersion and sprinkling. In the 13th century, Thomas Aquinas says, "that baptism may be given, not only by immersion, but by effusion of water, or sprinkling with it."

Allowing then, that in the age of Tertullian, (commencement of the 3d century,) the current of opinion was in favour of immersion, it may nevertheless have been without divine sanction, as were other customs connected with the ordinance ; as, for instance, baptizing persons *naked*, a fact supported by Wall in his History of Baptism, and also by Robinson. If then antiquity be absolutely relied on as proof that immersion was the mode and only mode of baptism in Apostolic times, it must be allowed, on the same footing, that the first Christians were baptized *naked*. But this no Baptist will affirm ; and will he then continue to argue the cause of immersion on the ground of antiquity with his accustomed assurance ? The Roman Catholic may support his fooleries, (as far as they had their origin in ancient times) as well as the Baptist his plunging, since they both work with the same argumentative engine ; and the bulwark of the one will be as strong as the battery of the other.

We now proceed to the New Testament, and deny that a single clear case of baptism by immersion can be found in it.

“The word itself” says Mr. Watson* “proves nothing. The verb, with its derivatives, signifies to dip the hand into a dish, Matt. xxvi. 23 ; to stain a vesture with blood, Rev. xix. 13 ; to wet the body with dew, Dan. iv. 33 ; to paint or smear the face with colors ; to stain the hand by pressing a substance ; to be overwhelmed in the waters as a sunken ship ; to be drowned by falling into water ; to sink in the neuter sense ; to immerse totally ; to plunge up to the neck ; to be immersed up to the middle ; to be drunken with wine ; to be dyed, tinged, and imbued ; to wash by effusion of water ; to pour water upon the hands, or any other part of the body ;

*All the following quotations are from this author.

to sprinkle. A word then, of such large application affords as good proof for sprinkling, or partial dipping, or washing with water, as for immersion in it." Again: "The Jews had 'divers baptisms' in their service; but these *washings* of the body in or with water, were not immersions, and in some instances they were mere *sprinklings*. The Pharisees 'baptized before they ate,' but this baptism was 'the washing of hands,' which in eastern countries, is done by servants *pouring* water over them, and not by *dipping*." "The Pharisees are said to have held the 'washing' or baptism 'of cups and pots, brazen vessels, and of tables;' not certainly for the sake of cleanliness (for all people hold the washing or baptism of such utensils for this purpose,) but from superstitious notions of purification. Now, as 'sprinkling' is prescribed in the law of Moses, and was familiar to the Jews, as the mode of purification from uncleanness, as in the case of the sprinkling of the water of separation, Num. xix. 19, it is for this reason much more probable that the baptism of these vessels was effected by sprinkling, than by either pouring or immersion." The verb occurs in 1 Cor. x. 2. "And were all *baptized* unto Moses in the *cloud* and in the *sea*." As the children of Israel passed on *dry land*, nothing more can be meant, than, that the *spray* of the sea or *rain* from the cloud fell upon them.

As to a word then, so variously used in Scripture, nothing important can be drawn from it on either side of the question: It is however generally used, in the New Testament, at least, for the act of *pouring* or *sprinkling*, not *immersion* in water.

We next notice the case of John's baptizing in Jordan. Here again, Baptists are confident, supposing that the multitudes were *immersed*; but in this we think they may mistake.

“Now it so happens, that we have a passage which relates to John’s baptism, and which can only be fairly interpreted by referring to HIS MODE OF BAPTIZING, as the FIRST consideration ; a passage, too, which John himself uttered at the very time he was baptizing ‘in Jordan.’ ‘I indeed baptize you with water unto repentance ; but he that cometh after me is mightier than I : he shall baptize you with the Holy Ghost and with fire.’ Our translators, in this passage, aware of the absurdity of translating the preposition *in*, have properly rendered it *with* ; but the advocates of immersion do not stumble at trifles, and boldly rush into the absurdity of Campbell’s translation : ‘I indeed baptize you *in* water ; he will baptize you *in* the Holy Ghost and fire.’ Unfortunately for this translation, we have not only the utter senselessness of the phrases *baptized, plunged* in the Holy Ghost, and *plunged* in fire, to set against it ; but also the very history of the completion of this prophetic declaration, and that not only as to the *fact* that Christ did indeed baptize his disciples with the Holy Ghost and with fire, but also as to the *mode* in which this baptism was effected ; ‘And there appeared unto them cloven tongues like as of *fire*, and it sat upon each of them. And they were all filled with the HOLY GHOST.’ Thus the baptism of the Holy Ghost and of fire was a descent *UPON*, and not an immersion *INTO*. With this, too, agree all the accounts of the baptism of the Holy Spirit : they are all *from above*, like the *pouring out* or *shedding* of water upon the head.”

“To baptize ‘*in Jordan*’ does not signify to plunge in the river of Jordan. John made the neighborhood of Jordan the principal place of his ministry. Either at the fountains of some favored district, or at some river, baptize he must, because of the multitudes who came to his baptism, in a country deficient in springs and of water in general ; but there

are several ways of understanding the phrase 'in Jordan,' which give a sufficiently good sense, and involve no contradiction to the words of John himself, who makes his baptism an *effusion* of water, to answer to the *effusion* of the Holy Spirit as administered by Jesus. It may be taken as a note of *place*, not of mode. 'In Jordan,' therefore, the expression of St. Matthew is; in St. John, 'IN Bethabara, beyond,' or situate on, 'Jordan, *where* John was baptizing.'

Even if John went with the candidates into the water, it would not remain, that he plunged them; for this he might have done in order to take up the water, either with his hand, or in some small vessel.

"To go, indeed, to a river to baptize, would in such countries as England, where water for the mere purpose of effusion may readily be obtained out of cisterns, pumps, &c., very naturally suggests to the simple reader, that the reason for John's choice of a river was, that it afforded the means of immersion. But in those countries the case was different. Springs, as we have said, were scarce, and the water for domestic purposes had to be fetched daily by the women in pitchers from the nearest rivers and fountains, which rendered the domestic supply scanty, and of course valuable."

"The second proof adduced by the immersionists is taken from the baptism of our Lord, who is said, Matt. iii. 16, 'to have gone up straightway *out* of the water.' Here, however, the preposition used signifies *from*, and is simply 'he went up *from* the water.' We grant that this might have been properly said, in whatever way the baptism had been previously performed; but then it certainly in itself affords no argument on which to build the notion of the immersion of our Saviour."

"The great passage of the immersionists, however, is Acts viii. 38, 39: 'And they went down both *into* the water, both Philip and the eunuch, and he

baptized him; and when they were come up *out of* the water,' &c. This is relied upon as a decisive proof of the *immersion* and *emersion* of the eunuch. If so, however, it proves too much; for nothing is said of the eunuch which is not said of Philip, 'They went down *BOTH into* the water,' 'and when *THEY* were come up *out of* the water;' and so Philip must have immersed himself as well as the eunuch. Nor will the prepositions determine the case; they would have been employed properly had Philip and the eunuch gone *into* the water by partial or by entire immersion, and therefore come *out of* it on dry land; and with equal propriety, and according to the habitual use of the same prepositions by Greek writers, they would express going *to* the water without going *into* it, and returning *from* it, and not *out of* it."

"The next proof relied upon in favor of immersion is John iii. 22, 23: 'After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized; and John also was baptizing in Ænon, near to Salim, because there was *much water* there, and they came and were baptized.' The immersionists can see no reason for either Jesus or John baptizing where there was *much water*, but that they plunged their converts. The true reason for this has, however, been already given. Where could the multitudes who came for baptism be assembled? Clearly not in houses. The preaching was in the fields; and since the rite which was to follow a ministry which made such an impression, and drew together such crowds, was baptism, the necessity of the case must lead the Baptist to Jordan, or to some other district, where, if a river was wanting, fountains at least existed. The necessity was equal in this case, whether the mode of baptism were that of aspersion, of pouring, or of immersion."

Though Immersionists have manufactured *Ænon* into a place of "great and many running waters," yet, travellers have never made the discovery. The term *Ænon* is said to signify *the fountain of On*. And as to the "much water" or "many waters," in the text, reference appears to be had, rather to the whole country, than to the fountain of *On* itself; because, it appears to be the assigned reason why Jesus and his disciples came into that part of the country to baptize. The country had probably many fountains in it, though no one may have been large enough to admit of immersion; and yet the country be said to afford "much water."

"The only argument left for the advocates of immersion is the supposed allusion to the mode of baptism contained in the words of St. Paul, Rom. vi. 3, 4: 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are *buried with him by baptism*, into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' It is necessary, however, to quote the next verses also, which are dependent upon the foregoing. 'For if ye have been **PLANTED** together,' still by baptism, 'in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is **CRUCIFIED** with him, that the body of sin might be destroyed, that henceforth, we should not serve sin. For he that is dead is freed from sin,' verse 5—7."

"The manifest object of the Apostle in the whole of this part of his Epistle, was to show, that the doctrine of justification by faith alone, which he had just been establishing, could not in any true believer lead to licentiousness of life. 'What then shall we say? Shall we continue in sin that grace may abound? God forbid! How shall we that are **DEAD** to sin, live any longer therein?' The reason then

which is given by the Apostle why true believers CANNOT continue in sin, is, that they are 'DEAD to sin,' which is his answer to the objection. Now, this mystical death to sin he proceeds to attribute to the INSTRUMENTALITY of baptism, taking it to be an act of that faith in Christ of which it was the external expression; and then he immediately runs into a favorite comparison, which under various forms occurs in his writings, sometimes accompanied with the same allusion to baptism, and sometimes referring only to 'faith' as the instrument,—a comparison between the mystical death, burial, and resurrection of believers, and the death, burial, and resurrection of Christ. This is the comparison of the text; not a comparison between our mystical death and baptism; nor between baptism and the death and burial of Christ; either of which lay wide of the Apostle's intention. Baptism, as an act of faith, is, in fact, expressly made, not a *figure* of the effects which follow, as stated in the text, but *the means* of effecting them. 'Know ye not that so many of us as were baptized into Jesus Christ were baptized into his *death*;' we enter by this means into the experience of its efficacy in effecting a mystical death in us; in other words, WE DIE with him, or, as it is expressed in verse 6, 'Our old man is *crucified with him*.' Still farther, 'by baptism,' *through* or *by means of*, baptism, 'we are BURIED with him;' we not only die to sin and the world, but we are separated wholly from it, as the body of Christ was separated from the living world, when laid in the sepulchre." "But we also mystically RISE with him; 'that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life,' having new connexions, new habits, new enjoyments, and new hopes. We have a similar passage in Col. ii. 12, and it has a similar interpretation: 'Buried with him in baptism, wherein also ye are risen with him,

through the faith of the operation of God, who hath raised him from the dead.'”

Passing over much (for want of wider limits) which might be mentioned, we just say, that, as water baptism is designed, not only as a seal of the covenant of God with his Church, but to show forth the work of the Spirit in the heart, and as that Spirit is represented as being poured *upon* us, or applied to our hearts; so, either *effusion* or *sprinkling* is the more expressive mode of baptism. And, all things considered, we are fully of the opinion, that *immersion* has the least evidence for its support, in reason, ancient usage, and Scripture: yet, we leave candidates to judge and determine for themselves how they shall receive the ordinance; as the answering of their *own conscience* alone is concerned, and as God has not made the *mode* of *baptism* a test of orthodoxy, any more than kneeling or sitting a test of admitting a person to the sacrament of the Lord's Supper.

CHAPTER VI.

HOLINESS.

THE term *holy*, in Scripture, is applied, 1. To God, 1 John ii. 20. Ps. xxii. 3. cxlv. 17. Isa. vi. 3. Rev. iv. 8. 2. To angels, Matt. xxv. 31. 3. To the people of God, 1 Pet. ii. 9. 1 Cor. iii. 17. Col. iii. 12. Heb. iii. 1. 4. To things without life; as, *mountain*, Ps. lxxxvii. 1. *oil* Ps. lxxxix, 20. *temple*, Ps. v. 7. &c.

In this discussion we shall confine our remarks to that *holiness* which relates to the saints. It may be defined, an entire conformity of heart and life to the will of God, as made known in his *holy word*. It is to be ascribed to the grace of God, implanted in the heart by the Holy Spirit, Eph. ii. 8, 10. John iii. 5. Rom. vi. 22.

The attainableness of such a state is not so much a matter of debate among Christians, as the *time* when we are authorized to expect it. For it is generally agreed, that, "without holiness no man can see [enjoy] the Lord;" that if we would "be found of him in *peace*," we must be "without *spot*, and *blameless*;" and, that the Church will be presented by Christ to the Father, without "fault."

Many contend, that this work is not to be expected before death: But from this opinion we must be allowed to dissent.

The passages of Scripture brought to support the doctrine opposed to the one we have asserted, are the following:

1 Kings viii. 46.—"For there is no man that sinneth not." In reference to this text, we give the comments of Dr. Clarke: "On this verse we may observe, that the second clause, (for there is no man

that sinneth not,) as it is here translated, renders the *supposition*, in the first clause, (If they sin against thee) entirely nugatory; for, if there be *no man that sinneth not*, it is useless to say, *if they sin*: but this contradiction is taken away by reference to the original,* *ki yechetau lak*, which should be translated *if they shall sin against thee*:—or, *should they sin against thee*, *ki ein Adam asher lo yecheta*; “For there is no man that *may* not sin:” *i. e.* there is no man *impeccable*, none *infallible*; none that is not *liable* to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for, even in the 31st verse of this chapter, they have translated *yecheta*, *if a man trespass*; which certainly implies he *might* or *might not* do it: and in this way they have translated the same word, *if a soul sin*, in Lev. v. 1, vi. 2. 1 Sam. ii. 25. 2 Chron. vi. 22, and in several other places. The truth is, the Hebrew has no mood to express words in the *permissive* or *optative* way, but to express this sense it uses the *future* tense of the conjugation *kal*.”

But supposing there were none, at that time, who did not sin; what then? The circumstance affords no argument against us, unless it first be proved that the *very utmost exertion* was used to avoid sin; (and in such case an impossibility was required.) And furthermore, that what was then true, in the main case before us, must now be true; although the Holy Ghost has since been given more largely, to purify and strengthen men’s hearts. By this rule of reckoning, it would remain, that there are but eight righteous persons on earth; because, such was the case at the time of the deluge; and also, that there are but twelve ministers divinely called to preach the Gospel, since that number only were at first so called.

*The Hebrew characters are here omitted, but the English letters given by the Author, as answering to them, are used.

Eccl. vii. 20. "For there is not a just man upon earth, that doeth good, and sinneth not." We again make use of Dr. Clarke's Hebrew criticism, who renders the original *lo yecheta, may not sin*. He adds, "There is not a man upon earth, however just he may be, and habituated to do good, but is *peccable*, liable to commit sin." See Clarke further on the passage.

If, however, there be an objection to this rendering, and the present form of the text be insisted on, then we plead, that Solomon spoke in relation to the *Adamic* or the *ceremonial law*. The former being above the capacity of fallen man, he *necessarily* violates it. As to the latter, the ancients might involuntarily transgress it from ignorance, Lev. iv. 13—15. With regard to this law, all Israel, for ought we know, might have violated it, either knowingly or ignorantly. Allowing these things to be so, What difficulty does the text afford? Just none at all. It has no bearing upon Christians, considered in relation to the Gospel or the general law of Revelation. The passage affirms, as plainly, that no man *doeth good*, as that no man *sinneth not*. Now, if this prove that no man ever did or could do good in a Gospel sense, how could it be said of Stephen, "and he was a *good man*?" Could he possibly be of this character, and not *do good*? Certainly not. Again: "*To do good and communicate, forget not.*" Here *doing good* is surely spoken of as possible. When the young man asked our Lord, "*What good thing shall I do to inherit eternal life,*" Christ gave no intimation that there was any absurdity in the idea.

Prov. xx. 9. "Who can say, I have made my *heart clean*, I am *pure from my sin*?" We briefly answer: no one. And what if man cannot do this? it does not follow that it cannot be done *for him* by the Lord Jesus Christ. We suppose our Lord spoke the truth to his disciples, John xv. 3. "*Now ye are clean through the word which I have spoken unto you.*" And

indeed, does the text, produced, prove that no man can be pure in heart by whatever means? then why is it said, Matt. v. 8, "*Blessed are the pure in heart for they shall see God.*" Now, to say that there are none, and never have been any, who *are* or *were* pure in heart, would leave the text without application; but to say this *is* and always *has been* impossible, renders the passage perfectly absurd. But what railer dare so tax the *Son of God*?

Job ix. 20. "If I should say, I am perfect, it would prove me perverse." And what does this also amount to in the case? Just this and no more, that, as to *Job*, he was not *perfect*, (unless we can suppose that he undervalued himself; but waving this.) This concession of *Job* would be a stubborn case, to be sure, for us to dispose of, if the argument was this: If it be *possible* for Christians, by the power and blood of Christ, to be perfect here, then all the ancient saints were holy on earth; but *Job* was an ancient saint, and he was not perfect; therefore, Christians cannot be perfect in this world. But such is not the nature of the argument; so we happily escape with our cause for all that is afforded in the passage cited. But, we may incautiously wrong pious *Job*; for we appear to have intimated that he was a stranger to Evangelical perfection. The truth is, he may not have been perfect at the time he so spoke, but it may be that he was in a quite different state some time in his life;—"Render unto Cæsar the things that be Cæsar's," but *no more*: Indeed, that he was *perfect* at some time in his life is expressly declared, Job. i. 1, 8.

Rom. vii. 14—"But I am carnal, sold under sin."—17. "Now then, it is no more I that do it, but sin that dwelleth in me.—18. "For I know that in me, (that is, in my flesh,) dwelleth no good thing."—24. "O wretched man that I am." With regard to these expressions, the Apostle could not have applied them to his then state as a Christian. From a view of the

chapter generally, and the commencement of the next, we are led to suppose, that he is either personating a Jew under the law, striving for a *legal* justification; or else, is speaking of his own experience, as *once* a Jew, but had been slain by the law, (verse 11.) How the Apostle could, at the *same time*, be *subject* to condemnation, or, be in so *wretched* a state as is expressed in the 24th verse of Chap. vii. and be *free* from condemnation, as one "in Christ Jesus," as set forth in the 1st and 2d verses of Chap. viii. is to us perfectly unintelligible. We must necessarily understand the Apostle as designing to assure the Jews, that, though they should consent to the truth that they could not be justified by law, since "all have sinned," yet, they need not despair; for they might be saved "by grace through faith" in Jesus Christ.

His having used the pronoun *I*, as though he meant himself, is no good reason that he in fact meant himself, any more than St. James meant to include himself and his brethren when he says, that with the tongue *curse we men*. Paul, in speaking in the way he did, gave less offence to his brethren, the Jews, than otherwise he would have done; and to that end he used this mode of expression.

But suppose that he did intend to speak of himself as he then was, it does not altogether concern the present inquiry; for the question is, whether it is *possible* to be holy this side of death. Before this objection to the doctrine of holiness can weigh any thing, those who urge it must not only prove that this Apostle was *unholy*; but that he could not have been otherwise: but neither of which can be maintained.

1 John i. 8. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Let it be here recollected, that a part of the work of the Apostles was to convince the Jews that they were offenders against God; and could not, therefore, "be

justified by the law of Moses." In the verse immediately preceding the one quoted, he had spoken of being cleansed from sin, by the blood of Christ; and he appears to have anticipated the reply of a Jew, "I have no need of this cleansing;" for, "these many years have I served thee, neither transgressed I at any time thy commandment." He therefore says, "If we say that we have no sin (from which to be cleansed) we deceive ourselves, &c." The 10th verse will abundantly justify the exposition given of the passage; "If we say that we *have not sinned*, we make him a liar, and his word is not in us."

It is further urged, that this state of entire holiness supposes future *impeccability*. But this argument may be effectually repelled by an appeal to facts. Angels, with all their perfection, have fallen, Jude 6th verse; and also, our first parents, though possessed of the "image of God." And if these have fallen, it must certainly remain, that renovated man may yet be subject to temptation; and that the absence of evil is not inconsistent with a state of probation.

It has been objected, too, that this supposed state renders the atonement and intercession of Christ superfluous in future. But such a result certainly cannot flow from the premises; for the grace, which is essential to holiness, is communicated from God through Jesus Christ, not only in its commencement, but in its maintenance.

It has been farther asserted, that a person thus holy, has no longer any need to use the petition of our Lord's prayer,—“and forgive us our trespasses.” To this we reply, 1. “That it would be absurd to suppose that any person is placed under the necessity of “trespassing,” in order that a general prayer, designed for men in a mixed condition, might retain its aptness to every particular case. 2. That trespassing of every kind and degree is not supposed by this prayer to be continued, in order that it might be

used always in the same *import*, or, otherwise, it might be pleaded against the renunciation of any trespass or transgression whatever." 3. That this petition is still relevant to the case of the scripturally holy, may appear from the consideration, that the perfection for which we plead is not that which is measured by the perfect law, suited to a state of innocence, as in the cases of angels and the first man. Man, in his present state, is liable to certain unavoidable mistakes, which are not inconsistent with the doctrine of evangelical perfection. In view therefore of these defects, a holy or sanctified person may use the petition under consideration.

But whatever may be the objections to the doctrine we advocate, we propose to support it from the Scriptures.

1. We first employ those passages which require us to bring forth those graces, usually called "the fruits of the Spirit." The question respecting these, is, are they required of us in perfection and maturity? If so, in this full degree, the soul is supposed to be free from the opposite evils; for meekness in its perfection excludes all sinful anger; perfect love necessarily supposes the absence of all that is of a contrary nature; and so with regard to all the other graces of the Holy Spirit. If not, then the law of the Lord is defective in its extent; whereas, that law is said to be *perfect*, Ps. 19. 7, and a clause of the Decalogue says, "Thou shalt love the Lord thy God with all thy heart, &c." It must therefore be admitted, that a perfection of those graces is required.

But there are passages which expressly enjoin perfection or holiness upon us. "Be ye holy for I the Lord your God am holy." "Be ye perfect, even as your Father which is in heaven is perfect." These passages are not, of course, to be considered as requiring of men a perfection like that of the Deity, unlimited and absolute; but a perfection is certainly

required, and it can mean no less than that which we have defined at the commencement of this chapter. They require *us* to be perfect in *our* sphere as God is in *his*.

An important point to be determined in the argument, is, are we capable, in any possible way, to comply with the preceding requirements? To say that we are not, is, we think, to involve ourselves in a dilemma from which it will not be easy to get free. For, it makes man responsible for what is not in his power; and for not performing that which is as much out of his power as to create a world, he is accounted guilty before God, and is liable to *everlasting burnings*. This is to present the character of the Almighty in a light that *truth* will not allow. It is representing him as "reaping where he has not sown, and gathering where he has not scattered;" and, as acting a part similar to that acted by the ancient Egyptian task masters, who required of the Israelites the full tale of brick without allowing the necessary straw, which can be no less than a gross libel upon his character. If it be allowed that we are capable of complying with these mandates, the *possibility* of perfection or holiness follows of course.

We have, so far, confined our remarks to the passages requiring a perfection of the christian graces, and to the two last quoted. But, all the precepts in the Scriptures, may be brought into view; and the same question asked with regard to the practicability of obeying them; and, to the question an affirmative answer must be given. We ask then, in addition, whether, if a man perfectly comply with all the requirements of God's word, he is not perfect? Surely so. Then the truth of our doctrine is evident, and has nothing to fear from objectors, with all the arguments they can bring to bear upon the subject.

We next adduce the expressions of St Paul, which exhibit *his* views of the subject, the accuracy of which

cannot be disputed. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you *perfect* in every *good work* to do his will." Though the perfection herein exhibited seems to relate to outward conduct ; yet it cannot be considered as confined to that ; for all true outward religion is rooted in the heart ; and, in order to a perfection in outward obedience, there must be a perfection of the graces within.

1 Thess. v. 23. "And the very God of peace *sanctify* you *wholly*; and I pray God that your whole *spirit*, and *soul*, and *body*, be preserved *blameless* unto the coming of our Lord Jesus Christ." In these strong expressions, the Apostle surely embraced all which we include in the doctrine of holiness. Can any one for a moment suppose, that the Apostle did not believe in the attainableness of such a state ? In the preceding verse he had said, "Abstain from all appearance of evil," in which he must have had the *present* time in view ; and, in the petition quoted, he must have contemplated the *same* time. Certainly he could not have prayed that his brethren might die immediately, so that they might be perfected. It remains, that either, the Apostle believed in the possibility of perfection in this world ; or else, that he prays for what he believed was not possible to be attained. The latter carries too much absurdity with it, to be credited. The former, therefore, must be received.

This same Apostle says, 2 Cor. vii. 1. "Having these promises, dearly beloved, let us *cleanse* ourselves from *all filthiness* of the *flesh* and *spirit*, *perfecting holiness* in the fear of God." In this, as well as in the two preceding passages, a full deliverance from sin is the subject spoken of ; and the prayer in the one instance, and the exhortation in the other, go to the extent of entire sanctification, throughout the

whole man, his heart and flesh or body, as well as all his words and actions.

The truth of this doctrine may be further supported by 1 John i. 9. "If we confess our sins, he is faithful and just to forgive us our sins, and to *cleans* us from ALL *unrighteousness*." That the *forgiveness*, mentioned in the passage, is to be expected in time, we suppose none will dispute; and why not then, the *cleansing* mentioned? The form of expression in both instances is exactly the same. If, therefore, a difference of construction be placed upon the latter, it must be purely from the *necessity* of the case, not from any reason afforded by the text.

The seventh verse amounts to the same, in evidence, as the 9th; "If we walk in the light, as he is in the light, we have fellowship one with another, and the *blood* of Jesus Christ, his Son, *cleanseth* (now, as the present tense is used) us from ALL *sin*:" that is, not only from the *guilt*, but from the *pollution* of sin: and the gracious influence by which this is attended, is sufficient to save us from further *commission* of sin. Hence, "thou shalt call his name JESUS; for he shall save his people *from their sins*," Matt. i. 21.

When therefore, the Scriptures declare that we may be cleansed from ALL *unrighteousness*, or, from ALL *sin*, what is it but to dispute the Almighty, to say, it *cannot be done*? Strange, that *Christians* should thus detract from the efficacy of Christ's blood, and limit "*The HOLY ONE of Israel*," in the operations of his grace; denying that "he is able to save (from sin) them to the *uttermost*, that come unto God by him," Heb. vii. 25.

The suggestion just made, viz: that the abettors of the doctrine we oppose, deny it to be possible for God to make his people holy, must be considered a fair inference from their premises; for it is said, that, all things considered, *none can possibly be holy*

this side of death. This, by the way, is an objection to the doctrine of the *necessary* continuance of sin in our hearts and lives; and which, reversed, we would name as an argument in favor of the truth of our doctrine: it would then stand thus: If God be *able* to make men holy in this world; then they may possibly be holy in this world: God is *able* thus to do; therefore, *present holiness is possible.* If it be said in reply, God, to be sure, is able, having power sufficient to effect this work; but he may not *will* so to exert his power: The question then arises; *can* he so will? All must answer yes. Then the case is not altered in the least; for, it is *possibility* only on which we dwell. But does he not in FACT *will* that we should be holy? We stop not to hear any mention (much less any reasoning) about a *secret will*; for, as it is secret, we conclude that none are prepared to speak on the subject. But the inquiry is, is it not the *will* of God that men should be *holy*? If not, it remains, that he has commanded men to *act* or *be*, contrary to his will; for he has required them to be holy: If he does so will, and it is allowed he has power to do as he wills, then there appears a perfect possibility of our being holy in this world.

That there is a possibility of this, must be granted, if there have been instances of the kind; since what *has been, may be* again.

That there have been persons who were perfect, the Scriptures give assurances.

Gen. vi. 9. "Noah was a *just* man and *perfect* in his generations, and *Noah walked with God.*" Luke i. 6. "And they [Zacharias and Elizabeth] were both *righteous before God, walking in all the commandments and ordinances of the Lord BLAMELESS.*" 1 Cor. ii. 6. "Howbeit we speak wisdom among *them that are perfect.*" Phil. iii. 15. "Let us therefore as *many as be perfect*, be thus minded." Of David it is said, Acts xiii. 22, that he was a man after *God's own*

heart. Not that he was always thus perfect, for he certainly committed at one time an egregious evil : But still the word of God declares of him what was recited above, which must be true of him in some part or parts of his life. The text does not determine the extent of the time when he was thus perfect : it might have been before his crimes ; it might have been after ; or both. For we have before seen how perfection does not make one impeccable ; and we may now say, that God's mercy and grace are great, through which he may again have been fully saved.

John i. 47. "Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, *in whom is no guile.*" No comment is necessary in this case ; the fact asserted by our Lord must be received.

But we do not feel bound to confine ourselves altogether to Scripture instances of an entire deliverance from sin. The Church has afforded and does still afford members who declare that they have obtained this fullness of redemption. Allowing that some may mistake for want of proper understanding of the thing, or from a want of close examination ; and admitting that others knowingly make false pretensions ; is it probable that none have right views and are sincere in their profession ? Let that charity which "hopeth all things" govern us here ; "But why dost thou judge thy brother ? or why dost thou set at nought thy brother ?" Is it because he pretends that the truth of God's promise is verified in him ? "Then will I sprinkle clean water upon you, and ye shall be *clean*, &c." Ezek. xxxvi. 25, or because he has purified his soul "in obeying the truth through the Spirit ?" 1 Pet. i. 22, or, that he has found from happy experience that the *blood* of Jesus Christ does or can indeed *cleanse from all sin* ? and that God is *mighty to save* and *strong to deliver* ?

The doctrine of holiness must be true, or else many texts are perfectly absurd : we notice but two. "Be

perfect," 2 Cor. xiii. 11, that is, be what you *cannot be*. "Mark the *perfect* man, and behold the upright: for the end of that man is peace," Ps. xxxvii. 37; that is, notice the man that *cannot be found*, the man who never was since the fall, *is not*, neither *can be*; for the end of such a man (not to be found) is peace.

The doctrine of holiness appears then to be taught in the Scriptures. And how unseemly it appears for a minister, whose duty it is to declare "all the counsels of God," to inveigh against this sentiment; and how improper for a Church member, who should be striving for the mind that was in Christ, and seeking to be "filled with the Spirit," to contend against the idea of such a fullness of *stature* in Christ Jesus. It would seem from the prayers of such persons, at times, that they agreed with us that it was possible to be perfected in this world; for, to our certain knowledge, they often pray for this to be accomplished in themselves and others; but still, they oppose us in the doctrine; and here we are troubled to understand them;—a little explanation would help us.

We would charitably believe, that they do not plead the *necessary* continuance in internal corruption and outward sin, to excuse themselves for any conscious guilt; and surely, they need not oppose the doctrine of present holiness for fear of detracting from Divine grace by which they are to be saved; for our doctrine ascribes more grace to our salvation than theirs. While their doctrine teaches, that by grace through faith we may be partly saved from sin; ours declares, that, in the same way, we may be perfectly saved from sin, properly so called, and made unto God "*a holy priesthood*" "*a peculiar people, zealous of good works,*" "*without spot and blameless.*"

CHAPTER VII.

ELECTION.

THE verb *elect* is defined, "To choose for any office or use : in theology, to select as an object of mercy." Though such is the import of the verb, yet it is variously applied in the Scriptures : It is used, 1. in reference to *Christ*, Isa. xlii. 1. Matt. xii. 18. 1 Pet. ii. 6. 2. *Angels*, 1 Tim. v. 21. 3. *The ancient Israelites*, Isa. lxxv. 9, 22. xlv. 4. 4. *True Christians, whether Jews or Gentiles by nation*, Mark xiii. 20, 27. Luke xviii. 7. Col. iii. 12. Tit. i. 1.

Concerning *election*, as it relates to those (of mankind) who shall be saved at last, a wide difference of opinion obtains. Calvinists declare this election to be that act of God, whereby, for his own glory, he has chosen, from eternity a certain number of mankind to eternal life, without any regard to their obedience to his will as a condition or means thereunto. Mr. Buck, on the term Election, says, it is "That eternal, sovereign, unconditional, particular and immutable act of God, whereby he selected some men from among all mankind, and of every nation under heaven, to be redeemed and everlastingly saved by Christ." Mr. Cruden, in his *Concordance*, says of Election, that it "is [1.] An act of distinguishing love ; [2.] Of divine sovereignty, irrespective of any goodness in the objects of it ; [3.] Eternal ; [4] Absolute* and irrevocable ; [5.] Personal, that is, of a certain number of persons." Hence it is asserted, that "*this number* (elected as above described) is so certain and definite, that it cannot be increased or diminished."

* Meaning unconditional.

By others it is asserted, that the Election (to eternal life) taught in the Scriptures is not as set forth in the above, but is *conditional*, and turns on our obedience to the Gospel of Jesus Christ.

As we prefer, *by far*, the latter view of the subject, we first notice those portions of Scripture, claimed by Calvinists, as supports of their cause. The ninth chapter of Romans is by them rendered fruitful of evidence in favor of that election first described.

We here give the observations and arguments of Dr. Clarke at the conclusion of his particular comments on that chapter.

“The principal thing that requires to be settled in this chapter is, what kind of *election* and *reprobation* the apostle is arguing about: whether *election*, by the *absolute decree* and purpose of God, to *eternal life*; and *reprobation*, by a like *absolute decree*, to *eternal misery*; or only *election* to the *present privileges and external advantages of the kingdom of God* in this world: and *reprobation*, or rejection, as it signifies the *not being favored* with those *privileges and advantages*. I think it demonstrably clear, that it is the latter election and rejection the apostle is discoursing on, and not the former, as the following considerations appear to me to demonstrate.

“1. The subject of the apostle’s argument is manifestly such privileges as are enumerated, verses, 4, 5. *who are Israelites, to whom pertains the adoption, &c.*—From these privileges, he supposes the Jews *had fallen*, or *would fall*; or, that for a *long time* they would be *deprived* of the benefit of them. For it is with regard to the *loss* of those privileges that he was so much concerned for his *brethren*, his *kinsmen according to the flesh*, verses 2, 3. And it is with reference to their being stripped of these privileges, that he vindicates the word and righteousness of God, verse 24. *Not as though the word of God had taken no effect, or failed, &c.* proving that God according to his purpose

of election, was free to confer them upon any branch of Abraham's family. Consequently, those privileges were the singular blessings which, by the *purpose of God, according to election, not of works, but of him that calleth*, were conferred upon Jacob's posterity.— But those privileges were only such as the *whole body of the Israelites* enjoyed in *this world*, while they were the church and people of God : and such privileges as they might afterward *lose* ; or of which they might be *deprived*. Therefore, the election of Jacob's posterity to those privileges was not an absolute election to eternal life.

“2. Agreeably to ‘the purpose of God according to election,’ it was said unto Rebecca, ‘the elder shall serve the younger,’ meaning the *posterity* of the elder and the younger ; for Gen. xxv. 23. ‘The Lord said unto her, Two NATIONS are in thy womb, and two manner of PEOPLE shall be separated from thy bowels, and the one PEOPLE shall be stronger than the other PEOPLE ; and the elder shall serve the younger.’ These are the words which signify the ‘purpose of God according to election.’ Therefore the election refers to Jacob's ‘posterity,’ or the ‘whole nation of Israel.’ But all the nation of Israel were not absolutely elected to eternal life.— Therefore, the purpose of God according to election, referred to *temporal* and not to eternal blessings ; and was a privilege of which they might be deprived.

“3. Agreeably to ‘the purpose of God according to election,’ it was said to Rebecca, ‘the elder shall serve the younger :’ but to ‘serve,’ in Scripture, never meant to ‘be eternally damned in the world to come.’ Consequently, the opposite blessings bestowed upon the posterity of the younger, could not be ‘eternal salvation ;’ but certain privileges in ‘this life.’ Therefore, the purposed according to election, refers to those privileges ; and the servitude does not imply everlasting perdition.

“4. The ‘election’ the apostle speaks of, is not of works, verse 11, but of the ‘mere will of God,’ who ‘calls’ and ‘invites;’ and refers to no ‘qualifications’ in the persons thus ‘elected’ and ‘called;’ but in no part of the Sacred Writings is final salvation said to be given to any who are not ‘qualified’ by ‘holiness’ to receive and enjoy it. Therefore, election to ‘eternal glory’ cannot be what the apostle speaks of in this epistle.

“5. The ‘election,’ of which the apostle speaks, took place, first in *Abraham* and his seed, before his seed was born; and then (secluding *Ishmael* and all his posterity,) in *Isaac* and his seed before they were born. And then secluding *Esau* and all his posterity, in *Jacob* and his seed before they were born. But the Scripture no where represents ‘eternal life’ as bestowed upon any ‘family’ or ‘race of men’ in this manner. Therefore, this election mentioned by the apostle, cannot be an election unto ‘eternal life.’

“6. ‘Vessels of mercy,’ verse 23. are manifestly opposed to ‘vessels of wrath,’ verse 22. The ‘vessels of mercy’ are the ‘whole body’ of the ‘Jews and Gentiles,’ who were *called* or *invited* into the kingdom of God, under the Gospel, verse 24. consequently the ‘vessels of wrath,’ are ‘the whole body of the unbelieving Jews.’ So in ver. 30, 31. the ‘whole body’ of ‘believing Gentiles,’ who, according to God’s purpose of election, had attained justification, are opposed to the ‘whole body’ of the ‘Israelites,’ who came short of it. But men shall not be received into eternal life, or subjected to eternal damnation, at the last day, in *collective bodies*; but according as *particular persons*, in those bodies, have acted *well* or *ill*. Therefore, this election is not of these *particular bodies* unto eternal life, &c.

“7. Whoever carefully peruses the 9th, 10th, and 11th chapters, will find, that those who *have not believed*, chap. xi. 31. are the present rejected *Jews*; or

that *Israel* to whom blindness hath happened in part, ver. 25. the same who *fell*, and on whom God hath shown *severity*; ver. 22. the same with the 'natural branches' whom 'God spared not;' ver. 21. who were 'broken off' from the olive-tree; verses 20. 19. and 17. who were 'cast away;' ver. 15. who were diminished and fallen; ver. 12. who had stumbled, ver. 11. who were a 'disobedient and gainsaying people;' chap. x. 21. who 'being ignorant of God's righteousness, went about to establish their own;' ver. 3. because they sought righteousness not by faith, but as it were by the works of the law; chap. ix. 32. and therefore, had not attained to the law of righteousness; ver. 31. the same people spoken of in all these places, are the 'vessels of wrath fitted for destruction;' ver. 22. and the same for whom Paul had 'great heaviness and continual sorrow of heart;' ver. 2, 3. in short, they are the unbelieving nation, people of Israel; and it is with regard to the reprobation or rejection of this people that he is arguing, and vindicating the truth, justice, and wisdom, of God, in this *ninth* chapter.

Now, if we turn back and review those three chapters, we shall find that the apostle, chap. xi. 1. heartily desired and prayed that those same reprobated and rejected people of Israel *might be saved*; he affirms that they had not 'stumbled so as to fall' finally and irrecoverably; ch. xi. 11. that they should have again a *fullness*; ver. 12. that they should be *received* again into the church; ver. 15. that a *holiness* still belonged to them; ver. 16. that if they did not 'still abide in unbelief,' they should be 'grafted into their own olive-tree' again; ver. 23, 24. that *blindness* had *happened* unto them only for a time, 'till the fullness of the Gentiles be come in;' ver. 25. and then he proves, from Scripture, that *all Israel*, all those nations at present under *blindness*, shall be *saved*; ver. 26, 27. that as touching the (original) 'election, they

were still beloved for the fathers,' the patriarchs' sake ; ver. 28. that in their case, 'the gifts and calling of God were without repentance ;' ver. 29. that 'through our (the believing Gentiles)' mercy, they shall at length obtain mercy,' ver. 31. All these several things are spoken of that *Israel*, or the body of people concerning whose rejection the apostle argues in the *ninth* chapter. And, therefore, the rejection which he there argues about, cannot be *absolute reprobation to eternal damnation* ; but to their being, as a nation, 'stripped of those honors and privileges of God's peculiar church and kingdom in this world, to which, at a certain future period, they shall again be restored.

"8. Once more : whoever carefully peruses those three chapters will find, that the people who in 'times past believed not God, but have now obtained mercy through the unbelief of the Jews,' chap. xi. 30. are the whole body of the believing Gentiles : the same who were 'cut out of the olive-tree which is wild by nature ;' and were 'grafted, contrary to nature, into the good olive-tree,' ver. 24. 17. the same to whom God hath shown goodness, ver. 22. the WORLD that was *reconciled*, ver. 15. the GENTILES who were *enriched* by the *diminishing* of the Jews, verse 12. to whom salvation came through *their fall*, ver. 11. the *Gentiles* who had *attained to righteousness*, (justification,) chap. ix. 30. who had 'not been God's people,' nor *beloved* ; but now were his 'people, beloved, and children of the living God,' ver. 25, 26. even us 'whom he hath called, not of the Jews only, but also of the Gentiles,' ver. 24. who are the 'vessels of mercy, on whom God has made known the riches of his glory,' ver. 23. 'the vessels made unto honor,' ver. 21. He speaks of the 'same body of men' in all these place ; namely of the 'believing Gentiles,' principally, but not excluding the 'small remnant of the believing Jews,' who were

incorporated with them. And it is this body of men, whose *calling* and *election* he is proving, in whose case the 'purpose of God according to election stands' good, ch. ix. 11. And, who are 'the children of the promise that are counted for the seed,' ver. 8. these are the *election*, or the elect.

"Now, concerning this *called* or *elect* body of people, or any particular person belonging to this body, the apostle writes thus, chap. xi. 20—22. 'well, because of unbelief, they (the Jews) were broken off, (reprobated, rejected,) and thou standest (in the church among God's *called* and *elect*,) by faith: be not high-minded, but fear. For if God spared not the natural branches, (the Jews,) take heed lest he also spare not thee, (the Gentiles.) Behold therefore the goodness and severity of God: on them (the Jews) which fell, severity; but toward thee, (believing Gentiles) goodness; if thou continue in his goodness: otherwise thou also shalt be cut off,' rejected, reprobated. This proves, that the *calling* and *election*, for which the apostle is arguing in the 9th chapter, is not *absolute election* unto *eternal life*, but to the *present privileges* of the church; the *honors* and 'advantages of God's peculiar people;' which *election*, through unbelief and misimprovement, may be rendered void, and come to nothing."

We therefore conclude that when it is said, verse 13. "Jacob have I loved, but Esau have I hated;"—15. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion; &c." no allusion whatever is made to eternity. As has been suggested, God chose, selected, or elected the Jewish nation to certain Church and national privileges, from which others [the Gentiles] were excluded; and this he did without any regard to the character of the one or the other; "so it is not of him that willeth, nor of him that runneth, [to obtain this distinction,] but of God that showeth mercy."

And who dare impeach his character for so doing? "Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" God has an absolute right to choose his own measures, to bring about *righteous* and *gracious* designs on earth.

It was with a view to those who were ready to object to this Divine procedure, that it is said in verse 20, "Nay but, O man, who art thou that repliest against God, &c.?" and not to those who oppose *Calvinistic election* and its twin sister, *reprobation*, of certain individuals, elected to eternal life, and reprobated to eternal death: but yet, Calvinists suppose they inflict upon us a deadly blow when they exclaim, "Nay but, O man, who art thou that repliest against God?"

We conclude our remarks on this chapter by quotations from Dr. Clarke's comments on verses 12 and 13.

"Verse 12. *The elder shall serve the younger.*] These words, with those of Malachi, 'Jacob have I loved, and Esau have I hated,' are cited by the apostle to prove, according to their typical signification, that the 'purpose of God, according to election,' does, and will stand, not of *works*, but of 'him that calleth;' that is, that the 'purpose of God,' which is the ground of that *election* which he makes among men, unto the honor of being Abraham's seed, might appear to remain unchangeable in him; and to be even the *same* which he had declared unto Abraham. That these words are used in a *national*, and not in a *personal* sense, is evident from this, that, taken in the latter sense, they are *not true*, for *Jacob* never did exercise any power over *Esau*; nor was *Esau* ever *subject* to him. *Jacob*, on the contrary, was rather subject to *Esau*, and was sorely afraid of him; and first by his messengers, and afterward personally, acknowledged his brother to be his *lord*, and himself to be his *servant*, see Gen. xxxii. 4. xxxiii. 8, 13. And hence it

appears, that neither *Esau*, nor *Jacob*, nor even *their posterities*, are brought here by the apostle as instances of any *personal* reprobation from eternity. For it is very certain that very many, if not far the *greatest part of Jacob's* posterity, were *wicked*, and rejected by God; and it is not less certain, that some of *Esau's* posterity were partakers of the faith of their father Abraham.

“From these premises, the true sense of the words immediately following, ‘Jacob have I loved, and Esau have I hated, Malachi i. 2, 3. fully appears: that is, that what he had already cited from Moses concerning the two nations, styled by the names of their respective heads, *Jacob* and *Esau*; was but the same in substance with what was spoken many years after by the prophet Malachi. The unthankful Jews had, in Malachi's time, either in words or in their heart, expostulated with God, and demanded of him wherein he had loved them? ‘I have loved you, saith the Lord; yet ye say, Wherein hast thou loved us?’ Mal. i. 2, 3, 4. To this the Lord answers, ‘Was not Esau Jacob's brother? Yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the Lord of hosts, They shall build, but I will throw down, and they shall call them The border of wickedness, and, The people against whom the Lord hath indignation for ever. And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel.’”

We proceed to notice other passages employed by Calvinists, in proof of *particular* election to *eternal* life.

John vi. 37. “*All* that the Father giveth to me shall come to me.” We remark on this passage, that the act of *giving* to *Christ* is not spoken of as *past*,

not being *hath given*, but *giveth*; whereas, the former mode of expression should have been used, if reference were had to the asserted eternal act of God, whereby (as it is said) he gave to Christ all who shall be saved. "Those who come at the call of God, he is represented here as *giving to Christ*, because it is through his blood alone that they can be saved." *Shall come to me*: "All that are *drawn* by the Father, ver. 44. i. e. all those who are *influenced* by his Spirit, and *yield* to those influences; for as many as are LED (not *driven* or *dragged*) by the Spirit of God, they are the children of God, Rom. viii. 14." Once more: God will acknowledge none as his children, except they have recourse to me as the Saviour: Therefore, "All that the Father giveth me shall [or will] come to me," since they cannot become or continue his children without coming to me as the appointed Redeemer.

Acts xiii. 48. "As many as were ordained to eternal life believed." It is observed by Dr. Clarke on the passage, that, "Whatever *tetagmenoi* may mean, which is the word we translate *ordained*, it is neither *protetagmenoi* nor *proopismenoi*, which the apostle uses, but simply *tetagmenoi*, which includes no idea of *pre-ordination*, or *pre-destination*, of any kind. And if it even did, it would be rather hazardous to say, that all those who believed at this time, were such as actually *persevered unto the end, and were saved unto eternal life*. But, leaving all these precarious matters, what does the word *tetagmenos* mean? The verb *tatto* or *tasso* signifies to *place, set, order, appoint, dispose*; hence it has been considered here, as implying the *disposition* or *readiness of mind* of several persons in the congregation, such as the *religious proselytes* ver. 43. who possessed the reverse of the *disposition* of those Jews, who *spake against those things, contradicting and blaspheming*, ver. 45." In accordance with this view, is the French rendering, which make the passage read,

"and all those who were *well disposed* for eternal life, *believed*." We add, in view of the meaning of the term, and the scope of this part of the chapter, that the meaning of the text is, (using the words of Mr. Watson,) "that as many as were fixed and resolved upon eternal life, as many as were careful about, and determined on salvation, believed."

Further, it would seem, according to the Calvinistic interpretation, that *all the elect Gentiles* at Antioch, or at least in the assembly, believed at that time; for the text says, "As *many* as were ordained, &c." But this is so far unreasonable to suppose, that it affords an argument against the interpretation. Again: If the only reason why the Gentiles (concerned) believed, was, that they were "ordained" to eternal life; then, the reason why the Jews believed not, was, because they were not thus "ordained;" whereas, it is affirmed to be owing to their own act—the PUTTING IT (the word of God) AWAY from them.

Rom. viii. 29. 30. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." "In these verses, the apostle shows *how* our *calling* is an argument that all things work together to advance our eternal happiness; by showing the several *steps* which the wisdom and goodness of God have settled, in order to complete our salvation."

That the Gentiles are meant in these passages, is, we think, very clear; the reception of whom into a gracious covenant, came within the fore-knowledge or prescience of the Deity; and who were, therefore, (previous to that actual reception,) predestinated or before designed (as far as they should believe) to be conformed to the image of Christ, to partake of the Divine nature, being *transformed* by the renewing of

their minds," "by the *Holy Ghost* given unto them." "Moreover, whom he did *predestinate*, them he also *called*;" extended to them the preaching of the Gospel, with all its promises of mercy: "And whom he *called*, them he also justified;" bestowed on them (as far as they obeyed the Gospel) remission of sins:" "and whom he *justified*, them he also *glorified*;" "has *honored* and *dignified* the Gentiles with the highest privileges; and he *has* already taken many of them to the kingdom of glory; and many more are on their way thither."

But whatever may be the application of these passages, it is evident that the use made of them by Calvinists, is a perversion thereof. Allowing that God eternally knew who of the Gentiles would believe in his Son, he could not have *determined* from *eternity* to save them; for no act whatever can possibly be from eternity. But for the sake of argument, suppose this predestination to be as Calvinists suppose, that is, from eternity; the justification, call, and glorification, must also be of the same date, since they are spoken of in a similar manner, (See next paragraph.) To talk of eternal justification is going to full length in Antinomianism, but to add eternal *call* and *glorification*, is going a length into—we know not what—something "*new* under the sun." But allowing all these things to be possible, it will not remain, that God has so acted towards the individuals concerned, without any reference to their character, as believers; and till this is maintained, no difficulty is thrown in our way, neither any assistance afforded to our opponents.

1 Pet. i. 2. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Here the election signified could not have been unconditional, since it was through sanctification of the Spirit, as the medium; conse-

quently, that election could not have been from *eternity*, unless the *sanctification* also was from *eternity*: and whoever can suppose the latter to be the case, may as well say, that "*the elect*" existed from eternity, except they can maintain, that persons may be *sanctified* before they *exist*: the absurdity of which is sufficient to expose the falsity of the idea in the view of those, whose eyes are not injured by *too close looking* into Calvinism for solving its intricacies.

Eph. i. 4. "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." All that is taught in this text, as we conceive, is, that from the time God *determined* to give his Son for the redemption of man, he decreed that the Gentiles, (though not sharing his grace with the Jews for a long time) should finally become inheritors of that grace, and *their fullness should be brought in*; since, (agreeably to verse 5th, in substance,) "they had been predestinated or foreappointed* unto the adoption of children by Jesus Christ to himself, according to the pleasure of his will," "Who will have all men to be saved, and come unto the knowledge of the truth."

Thus we find, that the strongest Scriptural proofs adduced by Calvinists to support an eternal, personal, and unconditional election to eternal life, do not, when properly understood, amount to any thing in evidence.

As preparatory to some arguments in refutation of the system we oppose, it is necessary to observe, that whatever can be urged against Calvinistic reprobation may be considered as making against election, its opposite; they must both be taken together, or both rejected. *Soft terms* may be used; such as,

*"For God hath not *appointed* us to wrath, but [appointed us] to obtain salvation by our Lord Jesus Christ." 1 Thess. v. 9.

left, passed over, &c. yet *reprobated* is meant, after all, and the *issue* will be the same, viz: the eternal and inevitable damnation of the non-elect.

To the doctrine we raise the following objections.

I. It is irreconcilable with the perfections of God.

1. His *love*. "God is love." "He is *loving* to every man: and his tender *mercies* are over *all* his works." "He is *good* to *all*." The doctrine we oppose cannot consist with this property of the Divine nature, or, at least, with what is said of its exercise towards his creatures. Is it said that God bestows temporal favors upon those not elected? Very true: but how does this compare with the *evil* which he himself has made inevitable to them? for they must as necessarily be damned, as it is certain, that the number of "*the elect*" cannot be increased. If a man, by any means whatever, procure to his neighbor a greater sum of *evil* than *good*, all will agree to say, that he is his neighbor's injurer, rather than his benefactor. Then if God have elected some to eternal life, and reprobated others to eternal death, however good to "*the elect*," he cannot be said to be *as good* to reprobates *as otherwise*.

2. His *wisdom*. "For, the bringing into being a vast number of intelligent creatures under a necessity of sinning, and of being eternally lost, teaches no moral lesson to the world; and contradicts all those notions of wisdom in the ends and processes of government, which we are taught to look for, not only from natural reason, but from the Scriptures."

3. His *Justice*. But, say you, would it not have been just in God to have left all to perish, since all had sinned? We answer, *no*; considering the circumstances under which the Calvinistic scheme places mankind. For that teaches, that God decreed all the sins committed, and that he himself brings about all events agreeably to his absolute and irresistible decrees. But suppose all had sinned

without this co-operation of the Deity, where would be the equity expected of a God like the God of the Bible, if he had selected a few as his favorites to inherit eternal life, and had consigned others to eternal flames, without the least dissimilarity in their case as to guilt? How would the governor of our state be looked upon, if he should pardon, without condition, one of five murderers who were all equally guilty, and nothing whatever could be found existing in the case of the one, that did not exist in the case of the four. The principle of justice and equity is the same as it exists among men, and in the Deity. Of the Almighty it is said, "Shall not the Judge of all the earth do *right*?" and he himself says, "Are not my ways *equal*?"

II. It is opposed to the Scriptures.

1. In that an offer of salvation is made to all who hear the Gospel. We have seen that the Gospel is to be preached "to every creature," that is, to all mankind, which publication of "good news" or "glad tidings," is an offer of salvation "to every creature," accompanied with earnest invitations to embrace it. Now does it not involve a serious reflection upon the truth and sincerity of the Almighty, to assert, that, as to the greater part of mankind, they were by the decree of God excluded all chance for heaven? that they, to whom this love of God in Christ is proclaimed, were never loved by God? and that he will consider their sins aggravated by rejecting that which they never could receive? and which he never designed them to receive?

2. In that it is declared, "*God is no respecter of persons.*" It is true, however, that God has not maintained an equality towards all nations and individuals, in the distribution of all good things; yet, this does not affect the case under consideration. The Apostle in the text cited, refers to the acceptance of Cornelius; concerning which, he declares that

God is not a respecter of persons. "Here it is clear, that to respect persons, would be to reject or accept them without regard to their moral qualities, and on some national or other prejudice or partiality, which forms no moral rule of any kind. But if the doctrine of absolute election and reprobation be true; if we are to understand that men like Jacob and Esau, in the Calvinistic construction of the passage, before their birth, nay from eternity, are loved and hated, elected or reprobated, before they have done "good or evil," then it necessarily follows, that there is precisely this kind of respect of persons with God; for his acceptance or rejection of men stands on some ground of aversion or dislike, which cannot be resolved into a *moral rule*, and has no respect to the *merits of the case itself*; and if the Scripture affirms that there is no such respect of persons with God, then the doctrine which implies it, is contradicted by inspired authority."

3. In that the Scriptures represent actual election to eternal life, as not *certain* and *sure*. The passage we particularly refer to, is 2 Pet. i. 10. "Wherefore the rather, brethren, give diligence to make your calling and ELECTION *sure*." It is evident that the Apostle entertained a different view of election from the one entertained by the Calvinists; for they certainly must grant, that on their ground, the election of "*the elect*" is made as sure from eternity, as it is impossible for the decree of God to be broken, or as it is certain that the number of "*the elect*" cannot be diminished; whereas, the Apostle Peter, plainly intimates that the election of those whom he calls '*brethren*,' is not absolutely certain, in respect to eternal life; for it would be perfect nonsense to exhort his brethren to make that *sure* which was already sure, and could not possibly fail. And, withall, we cannot think that the Apostle would urge persons to make that *sure*, which was not to them possible;

and so election would have been to them if they had been Calvinistically reprobated. Upon the whole, the sacred penman is to be vindicated, since he wrote by inspiration, whatever may become of the scheme which charges upon him an absurdity, and detracts from his consistency.

4. In that the Calvinistic scheme carries with it the doctrine of infant damnation. This inference is certainly to be drawn from the scheme, unless it be true, that none, dying in infancy, were included among the reprobates. But this to our knowledge has not been asserted by Calvinistic writers, neither avowed by others. Though some have admitted the inference we have drawn, others have modestly said, "As to the future state of infants we have nothing to do with it." But, that all infants dying in infancy and all children dying in childhood, (short of the years of sufficient understanding to render them accountable,) are saved, may appear from rational considerations and an appeal to Scripture: See Matt. xix. 14. and also page 150 of present work. We therefore conclude, that the doctrine we oppose is false, as it affords an inference contrary to matter of fact.

"Finally, not to multiply these instances of the difficulties which accompany the doctrine of absolute reprobation, or preterition (to use the milder term, though the argument is not the least changed by it) it destroys the end of PUNITIVE JUSTICE. That end can only be to deter men from offence, and to add strength to the law of God. But if the whole body of the reprobate are left to the influence of their fallen nature without remedy, they cannot be deterred from sin by threats of inevitable punishment; nor can they ever submit to the dominion of the law of God: their doom is fixed, and threats and examples can avail nothing."*

*Watson.

The difficulties then, (to name no more,) arising from the Calvinistic doctrine of election—and its inseparable companion, reprobation, are numerous and stubborn, so much so, that the scheme cannot be founded in truth. But its falsehood will appear with increased clearness, by a view of the proofs in favor of the opposing system, which represents our election to present favor and eternal life, as *conditional*.

Ps. iv. 3. "But know that the Lord hath set apart him that is godly for himself." We understand by being *set apart* for God, as in the text, being *chosen to favor*. And why is the qualification mentioned, (signified by *godly*,) unless it be concerned in such election? It is necessary only to add, that the case is presented as of *general* application.

1 Chron. xxviii. 9. "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou *seek* him he will be *found of thee*; but if thou *forsake* him he will *cast thee off for ever*." How perfectly plain does it appear, that Solomon's election to, or enjoyment of, the Divine favor here and hereafter, depended wholly on the condition of his *seeking* and *serving* God.

Mark xvi. 16. "He that *believeth*, and is *baptized*, shall be *saved*; but he that *believeth not*, shall be *damned*." (See pages 189 and 190.) John iii. 16. "For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him *should not perish*, but *have everlasting life*." Matt. xix. 17. "—If thou wilt *enter* into life, *keep* the commandments." Rom. ii. 6—9. "Who will *render* to every man according to his *deeds*: To them, who by patient continuance in *well doing*, seek for glory, honor, and immortality; *eternal life*: But unto them that are contentious, and *do not obey* the truth, but obey

unrighteousness; *indignation* and *wrath*, *Tribulation* and *anguish* upon every soul of man that *doeth evil*, to the Jew first, and also to the Gentile."

Consonant with the foregoing is the 25th chapter of Matthew, wherein the coming of Christ to "judge the world in righteousness," is set forth, and when he shall say to the righteous, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: &c." To others, he shall say, depart from me, ye cursed, &c. For I was a hungered, and ye gave me no meat: &c. And verse 46th says, "These shall go away into everlasting punishment; but the righteous into life eternal."

To adduce all the passages which show the connexion established between the part we here act and its consequences, would be to transcribe one half of the Bible. The system of doctrines, therefore, which teaches that God has elected some and reprobated others, without any regard to character on the part of those so elected and reprobated, is clearly false; and consequently, the opposite system is *true*. Whatever, then, those texts may mean, which seem to reject good works as having to do in any way with our salvation, they cannot be intended to support *falsehood*, and disprove the *truth* of God. The doctrine we advocate is the only ground on which the Scriptures are consistent with facts; and God's ways to man are to be vindicated.

The plain testimony of God, the good sense of community, and the dwindling state of Calvinism, supersede the necessity of a further discussion of the subject.

CHAPTER VIII.

THE POSSIBILITY OF A SAINT'S APOSTACY.

THE question to be determined, is, whether any who have become regenerate, may fall from the Divine favor here, and perish hereafter. We assert the possibility of their fall, and shall labor to support it. We shall first reply to the arguments urged against this view of the subject, and afterwards present, at least, some of the texts and arguments by which our doctrine is to be supported.

It is urged that the *perfections* of God are proof in favor of the contrary sentiment. It is said that "God, as a Being possessed of infinite love, faithfulness, wisdom, and power, can hardly be supposed to suffer any of his people finally to fall into perdition. This would be a reflection on his attributes, and argue him to be worse than a common father of his family. His *love* to his people is unchangeable; and therefore, they cannot be the objects of it at one time, and not at another, John xiii. 1. Zeph. iii. 17. Jer. xxxi. 3. His *faithfulness* to them and to his promise, is not founded upon their merit, but his own will and goodness: this, therefore, cannot be violated, Mal. iii. 6. Numb. xxiii. 19. His *wisdom* foresees every obstacle in the way, and is capable of removing it, and directing them in the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means, in accomplishing the same, Jer. x. 6, 7. His power is insuperable, and is absolutely and perpetually displayed in their preservation and protection, 1 Pet. i. 5."*

*Buck's Theo. Dic.

In reply to the preceding, there is nothing in the premises that cannot, with equal force, be employed against certain *facts*, the existence of which our opponents themselves admit. We refer to the fall of angels, (Jude 6 verse,) and our first parents. It is not at all relevant to the argument, to say any thing in reply, about a difference of *relation*; for the impossibility of apostacy is not, so far, declared of relation, but merely of the *perfections* of God. These must remain eternally the same as they exist in the Deity. Then, if such beings have fallen, (and the former at least to rise no more,) we cannot see why the saints of God now may not fall from the Divine favor, notwithstanding those perfections mentioned. The argument therefore proves too much, as it proves the impossibility of what has taken place. We will just add here; If it be impossible; from the immutability of God, for his complacent love to be withdrawn from a person who was *once* a true *christian*, whatever may be the change taking place in his moral character; then, on the same principle, God must remain perfectly the same towards a person who was *once* a *rebel*, though he afterward be thoroughly changed in heart and life. To suppose the latter to be true, would be a reflection on God's character, and render many passages unintelligible and false. A key to the whole, is, that God ever *loves* what is *morally good*, and *hates* (so to speak) whatever is of an *opposite character*. Hence, while creatures undergo changes, so long the *love* of God may be *extended* or *withheld*, just as their *character* is found; and yet, God is the same, loving holiness, and abominating iniquity.

As to John xiii. 1. (quoted by Mr. Buck,) it is hardly worth replying to, as an *evidence* against our theory; nevertheless, we will notice it;—"having loved his own which were in the world, he loved them unto the end." Now all that this passage

amounts to, is simply this, that Christ was constant in his attachment to his *real* disciples to the end of his own incarnation—"when Jesus knew that his *hour* was come that he should *depart* out of this world unto the Father, having loved his own which were in the world, he *loved* them unto the *end*,"—end of what? we have already said, the end of his incarnation. Though, for aught we know, all of those intended were ever continued objects of Christ's love, yet the fact derives no support from this text, much less does the passage afford any objection to the doctrine we here advocate.

With respect to Jer. xxxi. 3,—“I have loved thee with an everlasting love,” it appears that the *principle* of love is said to be *everlasting*, and of which God's ancient Israel were partakers. Not, that God actually *loved* them from *eternity*; much less to an eternity to come; whereas, our opponents seem to quote the text as an evidence, that, if God love any person or number of persons at one time, he always *did* and always *will* love him or them. We insist upon it, that there is a wide difference between the phrases—loved with an *everlasting love*, and loving *everlastingly*. Suppose the persons meant *were* and *shall be* loved eternally, it will not follow as a matter of course, that the same is true with all others admitted to Divine favor, whatever may be the part acted by them. But such cannot be the meaning of the text, at least, as to the future; for allowing the *operation* of this love to be meant, it cannot apply to the future, because it is spoken of as already accomplished—I *have loved* thee with an everlasting love. Dr. Clarke remarks concerning the text, “The words refer simply to their (Israelites) state as a people, most wondrously preserved by the providence and mercy of God, as a *standing* proof of the Divine authority of the Scriptures, and as an evidence of God's displeasure against sin.”

We proceed briefly to notice some other objections urged against the position we have taken.*

"It is objected that in the covenant made with believers, God promises absolutely to be their God and that they shall be his people. Therefore, to say that believers may come short of Eternal Life, would be in substance to make void the Covenant of God's grace." We readily admit, that God enters into covenant with true believers, and writes his law in their hearts. But surely, this does not prove that believers may not become unbelievers, and thereby lose the right to those promises contained in the covenant. Neither can it be made to appear, that the believer will enjoy the blessings of the covenant of grace, without performing certain conditions.

If a believer become an unbeliever, then the promises which are to the believer only, no more belong to him in his unbelieving state, than they do to any unregenerated man. See Num. xiv. 30, 34.

Again, it is said that the promises of the gospel are clear against the position we take in this controversy; such as, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand, &c." John x. 27, 28. "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath, That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." We have only to ask "who shall never perish?" and "who have strong consolation?" The answer is, those who "hear the voice of the

*The compiler would here acknowledge, once for all, that for the most of what follows on this subject, he is indebted to a Sermon written by Rev. C. Prindle.

Son of God and follow him. Those who have fled for refuge to lay hold upon the hope set before them." Now "for our life" we cannot see any thing in these scriptures which is in the least opposed to the doctrine of conditional perseverance.

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger," Job xvii. 9. And pray tell us whoever doubted this promise? But this is very far from saying that the righteous could not become unrighteous, and thus lose the promise here given them. Now if the positive form of such expressions be considered as certain evidence that none, who are now righteous, can become unrighteous, then we may safely assert that no evil doer can possibly reform or be reformed, for it is expressly said, "Evil men and seducers *shall wax worse and worse*, deceiving, and being deceived," 2 Tim. iii. 13.

Recourse is had, to the lxxxix. Ps. in support of the final perseverance of all who are regenerated. It is said in this place, that "if his children forsake my law, and walk not in my judgments, &c. Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." Here remark, that the promise is not that his loving kindness should remain with *them*, but *him*, that is, David.

"Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ," Philip. i. 6. That the apostle does not intend in this passage to intimate, that the work of grace cannot be obstructed, or lost, is evident from his saying ch. ii. 12, Work out your own salvation with fear and trembling, &c. "But why this strong confidence, in relation to their having the work of grace carried on in their souls?" The apostle answers in the next verse, "even as it

is meet for me to think this of you all, because I have you in my heart : Inasmuch as both in my bonds, and in the defence and confirmation, of the gospel, ye all are partakers of my grace."

Romans, viii. 29, 30, is often brought forward as proof, that all who are called to the knowledge of pardon, will be finally saved ; and that all who are foreknown, and justified will certainly be eternally glorified. See explanation of this passage, p. 269.

The conclusion of this chapter is often resorted to in confirmation of the same point. Now we answer that the apostle does not say that nothing can separate true believers from the love of God, or Christ ; but only declares his persuasion that nothing would do it, or that they had no cause to fear these things he mentions, or be shaken from their steadfastness in expectation of those inestimable blessings God had promised to, and Christ had purchased for them, by any of these tribulations, these light afflictions being not worthy to be compared with the glory that should be revealed, verse 18. And they having good ground to hope that all the evils they should bear would conduce to their good, that Christ would still be ready to support them under them by his power, and to help their infirmities by his Spirit, and at last give them the glory prepared for the sons of God ; he might well persuade himself, that they should not separate them from the love of God.

The following passages are commonly quoted in aid of this side of the question. The Lord is faithful who shall establish you, and keep you, from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you, 2 Thes. iii. 3, 4. Who shall confirm you unto the end, 1 Cor. i. 8. Who are kept by the power of God through faith unto salvation, 1 Pet. i. 5. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not

come into condemnation; but is passed from death unto life, John v. 24. Whosoever liveth and believeth in me shall never die, John xi. 26. Many more of this description are to be found in the Bible, but what do they prove, or to whom were they given? surely not to apostates. Who shall be confirmed to the end? True believers. Who shall not come into condemnation? "He that heareth my word and believeth on me," and no one doubts this, or any of the promises given to the believer. But the point is here, we deny that any of these "exceeding great and precious promises" belong to the unfaithful, or apostate. When, therefore, we prove that the righteous may become unrighteous, we prove that these promises do not in any sense belong to them.

Another argument is drawn from our Saviour's prayer for his disciples, recorded John xvii. In reply to this, we observe; that Christ never prays that any one might be saved contrary to the conditions of the gospel, and that says, "be thou faithful unto death, and I will give thee a crown of life." We would inquire also, whether our Saviour prayed more fervently for the final salvation of his disciples, than he did, that they might be kept from the evils of the world? And do not his followers experience these evils, sin not excepted? Now if notwithstanding his prayer for them, they are still liable to sin, as is universally acknowledged, why may they not be equally liable to the punishment of sin?

We now pass to consider some of the texts of Scripture by which we support the truth of our doctrine.

Heb. vi. 4, 5, 6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, And have tasted the good word of God, and of the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they

crucify to themselves the Son of God afresh, and put him to an open shame." That this text delineates the character of true christians, will appear obvious from the following considerations :

The first particular in relation to the persons here spoken of, is, they "were once enlightened." To be enlightened we think must mean, in this place, being fully instructed in the knowledge of the doctrines of the gospel, so as to have a thorough and clear understanding of the method and means of salvation. In the scriptures sinners are not only represented as in darkness itself, but also as having their own minds beclouded by ignorance and sin. And in this state of darkness and sin they remain until "God who commanded the light to shine out of darkness, shines into their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When thus visited from on high, the sinner obtains a knowledge of his own guilt and pollution, as also the means of pardon and eternal life through the mediation of the Son of God. And as this is the first step taken in the way to the kingdom of God, so we may observe, no one can enter therein without first being enlightened. In accordance with this view of the subject did the Psalmist pray, Ps. xiii. 3. "Lighten mine eyes, lest I sleep the sleep of death." John viii. 12. "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." And in chap. i. he is denominated "the true light, which lighteth every man that cometh into the world." Ps. xix. 8. "The commandment of the Lord is pure enlightening the eyes." Luke i. 78, 79. "Through the tender mercy of our God; whereby the day-spring from on high hath visited us, To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." In Chap. x. of this

Epistle, the Apostle tells these Hebrews, that after they were illuminated they endured a great fight of afflictions, and took joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better and enduring substance. To be enlightened and to be illuminated, we understand to mean one and the same thing. And from these Scriptures, and many more of similar meaning and application, it is manifestly evident, that the characters of whom this text treats, once enjoyed the saving influence of the Divine Spirit and word. That St. Paul understood the subject the same as here represented, is clear from his saying to his Ephesian brethren Chap. v. 8. "For ye were sometime darkness, but now are ye light in the Lord: walk as children of light;" and this is still more evident, if we consider the strength of the terms used in the text; such as "once enlightened." The word *apax* here rendered "once" has two significations. Sometimes it signifies entirely or thoroughly, Jude, verse 5, and sometimes it signifies once for all; as when it is applied to the high Priests going into the holy of holies; Hebrew ix. 7, or when it refers to the atonement of Christ, verses 26, 28. See also chap. x. 2. xii. 26, 27.

Now both these senses are applicable to the word as used by the apostle in this text, and the meaning of the words therefore will be, not that they were only partially enlightened, but that they were thoroughly or entirely enlightened.

2. "Tasted of the heavenly gift." We may understand by this the forgiveness of sins to the believing penitent, imparted through the atonement of the Lord Jesus Christ, or justification in the sight of God. This, as our Lord said to the woman of Samaria, is emphatically "the gift of God." When therefore, the knowledge of salvation by the remission of sins is revealed to the mind, Luke i. 77, then does the

soul taste the heavenly gift, and can say with the inspired writer, Ps. cxix. 103. "How sweet are thy words unto my taste? yea sweeter than honey to my mouth!" And the apostle says 1 Pet. ii. 2, 3. "As new born babes desire the sincere milk of the word, that ye may grow thereby; If so be that ye have tasted that the Lord is gracious." So far then the analogy of faith warrants us in saying, that when men are enlightened, and have tasted the heavenly gift, which is the Lord Jesus Christ, they are real believers in a gospel sense.

3. "And were made partakers of the Holy Ghost." This is what we are in the habit of denominating the direct witness of the Spirit, and is spoken of in the following passages of Scripture, Rom. viii. 16. "The Spirit itself beareth witness with our spirit that we are the children of God." 1 Cor. ii. 12. "Now we have received not the spirit of the world, but the Spirit which is of God that we might know the things that are freely given to us of God." Gal. iv. 6. "And because ye are sons, God hath sent the Spirit of his Son into your hearts, crying, Abba, Father." Acts, xix. 2. "He said unto them, have ye received the Holy Ghost, since ye believed." To be a partaker of the Holy Ghost, is, according to the above passages, to have its direct testimony witnessing with our spirit that our sins are pardoned, and that we are numbered with the heirs of salvation. This is still more evident, from the Apostle's inquiring, "have ye received the Holy Ghost since ye believed." Furthermore, it shows us that receiving this gift is something beyond what is participated in the forgiveness of sins; and to be a partaker of the Holy Ghost, therefore, is to receive "that Spirit whom the world cannot receive, because it seeth him not, neither knoweth him." But says our Lord, "ye know him; for he dwelleth with you and shall be in you." John xiv. 17. Here then we are furnished

with an additional and conclusive evidence, that the Apostle is treating of the character of the truly regenerated.

4. "And have tasted the good word of God." This is spoken in explanation of that holy relish which the believer has for the gospel and its ordinances. These being the means of nourishment to the soul, as the fruits of the earth are to the body. And upon the word of God the believing soul feeds with joy, and is satisfied with its richness and comfort.

5. And lastly, they experience the powers of the world to come. This most likely means those earnest and glorious anticipations of future felicity, which every one tastes, who has a hope full of immortality. The Apostle is not only treating of a character truly regenerated, but of one who had made the highest attainments in christian experience, and the gifts of the gospel. And we feel confident that the proof already furnished will amply sustain us in saying, that the evidence of the christian character here given us, is as clear as the evidence in support of any doctrine in the New Testament. But that the Apostle is speaking of a character truly regenerated, will appear equally clear from the scope of the subject. The argument resulting from the scope of the subject will appear, if we consider the relation the text sustains both to the preceding and succeeding parts of the chapter. Here observe, 1st. That the apostle speaks of these Hebrews as having already attained to the first principles of the doctrine of Christ; such as, "repentance from dead works" see verses 1, and 2. 2d. He exhorts them to go on unto perfection in these principles, verse 1, and 3. 3d. He taught them that it was impossible for those who entirely fell from this high state, to be renewed again unto repentance, verse 4, 5, 6. 4th. He exhorted them to stand fast

in this character, verses 11 and 12. Now we would ask, why the Apostle thus speaks of these Hebrews, as having already attained to the first principles of the doctrine of Christ? Why he exhorts them to go on to perfection in these very principles?—Why he speaks of their falling from this state, as being the greatest of evils?—or, Why he exhorts these very persons to steadfastness, in this state, unless they sustained the character of the truly regenerated?

The apostle affirms in the text that if those who have been enlightened &c. fall away, it is impossible to renew them again to repentance. Are we to conclude that the Apostle is so solemnly supposing what never can take place? Surely this would be to destroy at once the whole force of his reasoning, and turn it into a solemn sham.

Those who oppose themselves to us on this doctrine, urge that this is a hypothetical passage, and therefore does not prove any matter of fact; neither is of sufficient force to justify a belief of the possibility of total apostacy. And all this is pretended, because the apostle says “if they shall fall away” &c. This we think is an unmanly evasion. How shall we make the Scriptures read if we follow this rule in all those passages where this particle is found? The Apostle says, “if the righteous are scarcely saved, where shall the sinner and the ungodly appear?” According to the above rule of interpretation, it may be said that this is a hypothetical passage, and therefore we do not know whether the righteous will be saved or not. It cannot but be obvious to every enlightened reader, that this is a most weak and unhappy method of doing away the force of this important portion of Scripture. But after all, we deny that there is any condition or doubt contained in the text; asserting, that the Apostle is not speaking of what might take place, but of what had already taken place. In this view of the subject we

are sustained by Dr. McKnight, Mr. Wesley, Dr. A. Clarke, Mr. Benson, and many others, who are familiar with the original language. The words of Dr. McKnight, as quoted by Mr. Benson are, if they fall away—"literally, and have fallen away. The preceding participles, *photisthentas*, *geusamenous*, *genethentas*, being aorists are rightly rendered by our translators in the past time; who were enlightened, have tasted, were made partakers: wherefore, *parapesontas* being also an aorist, ought to have been translated in the past time, have fallen away. Nevertheless our translators, following Beze, who, without any authority from ancient mss. has inserted in his version the word *si*, (*if*,) have rendered this clause, *if they fall away*; that this text might not appear to contradict the doctrine of the perseverance of the saints. But as no translator should take upon him to add to, or alter the Scriptures, for the sake of any favorite doctrine, I have translated the word in the past time, have fallen away, according to its true import, as standing in connexion with the other aorists in the preceding verses."

Dr. McKnight was himself a Calvinist, and therefore would never have thus written on this text, had he not known that there was no "if" in the original passage. But as a Commentator and as an honest man, he could not say less than he did. And though it might prostrate before him a favorite doctrine, yet such appears to have been his love for the truth of the Scriptures, that he would not pass this error in silence, or gloss it over by calling it a hypothetical passage.

Lest it should be thought, that the view taken of this passage renders it impossible for any apostate to be restored to the Divine favor; and therefore, that view cannot be correct, since all are evidently encouraged to look to God for salvation, we reply: The *falling away* as meant in the passage embraces, as

its cause, the act of *abjuring* Christ and his Gospel, which the Jews sometimes required of those who had embraced Christianity, in order to their being received back into the Jewish Church. Now, as these renounced Christ, in full, there was no ground left on which they could be restored; since he was the only way to the *Father*, John xiv. 6.—It is not so certain, but that even these might again find favor, if from deep remorse for their great sin, and with hearty reliance, once more, upon Christ's merit, they sought salvation.

But whether the passage is to be confined to the case above described, or considered as extending to other cases, bearing the marks specified in the passage, the possibility of entire apostacy from God, is the legitimate conclusion from the premises; a denial of which plainly shows the power of prepossession; but affects not *the truth of the case*.

We shall now proceed to other portions of the inspired writings, which evidently allude to this subject. Heb. x. 26 to 29, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" Christ cannot be the one *sanctified*, for he was consecrated to the office of Priest by the oath of God long before his death. We may add, that the person here spoken of, sins wilfully after receiving the knowledge of the truth; so that no extenuation whatever can be pleaded in his behalf. 2. He treads under foot the Son of God,

treating his person and authority with the utmost contempt, as did the Jews in his crucifixion. 3. He counts the blood of the covenant an unholy thing—that blood which has been shed for the remission of sins, and to ratify the New covenant with man. This the apostate counts unholy, or of no use and importance. And so, in the 4th place, does despite to the spirit of grace. We may observe, how exactly does this portion of Scripture accord with Heb. vi. just dwelt on, in confirming the possibility of total and final apostacy.

1 Cor. ix. 27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away" "It is justly observed here by a late writer," says Mr. Benson, "that this single passage may give us a just notion of the scriptural doctrine of election and reprobation; and clearly shows us, that particular persons are not in Holy Writ represented as elected, absolutely and unconditionally, to eternal life, or predestinated absolutely and unconditionally to eternal death: but that believers in general are elected to enjoy the Christian privileges on earth, which, if they abuse, those very elect persons will become reprobate. St. Paul was certainly an elect person, if ever there was one: and yet he declares it was possible he himself might become a reprobate. Nay, he would actually have become such, if he had not thus kept his body under, even though he had been so long an elect person, a christian, and an apostle."

We now turn our attention to the testimony of the Prophet Ezekiel. Chap. xviii. 24. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall

he die." On this passage Mr. Benson observes, The question here, say some Commentators, is not whether truly righteous men ever do thus apostatize. No! Surely it is the question and the sole question: for if the truly righteous, (of whom alone the prophet is speaking, and not of the hypocritically righteous, or mere professors of righteousness,) do never apostatize, why does the Prophet suppose that they do? Nay, why does he expressly affirm it, saying when the righteous turneth away from his righteousness, and commiteth iniquity, &c. Which is repeated verse 26, with the addition, And dieth in them; for the iniquity that he hath done shall he die. Surely these words are utterly irreconcilable with the notion, that the truly righteous never fall away. They who maintain this position may, on similar grounds, maintain, and to be consistent with themselves, ought to maintain, in contradiction to the 21st and 27th verses, that the truly wicked never turn from their wickedness, never truly repent, and save their souls alive. For both events are equally supposed by the Prophet frequently to take place, and it is affirmed in similar terms, that both do take place. See chap. iii. 20. Nor is this Prophet singular in teaching this doctrine, or this the only passage of Scripture in which it is taught: it is abundantly and explicitly declared and attested in other parts of Holy Writ, and by other inspired writers, especially those of the New Testament, and even by Christ himself, as the reader may see, if he will take the trouble of consulting the passages quoted in the margin. All his righteousness that he hath done shall not be mentioned—For, better had it been for him not to have known the way of righteousness, than after he hath known it, to turn aside from the holy commandment, 2 Pet. ii. 21. Such a one sins against clearer light, and greater convictions, and, withal, is guilty of the highest ingratitude in doing despite unto the Spirit of grace.

The same point is maintained by this Prophet in chap. iii. 20. "Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sins, and his righteousness which he hath done shall not be remembered: but his blood will I require at thine hand." Chap. xxxiii. 12, 13. The last verse referred to reads thus, "When I shall say to the righteous that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Now, who that attentively considers all these declarations of this inspired penman, can any longer doubt the possibility of falling totally and finally from the favor of God? If it were not the design of the Prophet to show the possibility of apostacy, what was his design?

1 Chron. xxviii. 9. And thou Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever. Now that the dying declaration of David, had a literal fulfillment in the case of his son Solomon, is too evident to be successfully controverted. For in the last part of his life he promoted extensively Idolatry; and the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. 1 Kings xi. 9, 10. And the last account we have of Solomon except his death, is that he sought to kill Jeroboam, verse 40—"And no murderer hath eternal life abiding in him." Notwithstanding all that has been said

respecting Solomon's being reclaimed from his backslidings from God, we have nothing in support of it; —the account of his death seems to contradict it. Here then we have an instance of one of the most illustrious persons, both for wisdom and piety, turning away from the true God in heart and life, and whose last act appears to have been an attempt to put one of his fellow beings to death.

2 Chron. xv. 1, 2. "And the Spirit of God came upon Azariah the son of Oded: And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while you be with him; And if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." All we have to say upon this passage, is, that we are here taught that the Lord never forsakes us until we forsake him; but that so sure as we forsake him, he will forsake us.

Our Saviour's words are much the same, John xv. 2, 6. "Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word I have spoken unto you. Abide in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." And verse 6, "If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned." With a view to obviate the force of these passages, it has been repeatedly affirmed, that our Lord was speaking of those who were in him by profession, and not by regeneration. But we deny that our Lord ever speaks of hypocrites in this way.

Moreover, he says to these very persons, verse 7, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And in verse 3, "Now ye are clean through the word

which I have spoken unto you." Could he say all this of mere professors of religion—those who were never in him by faith, and at the best, but deceived? We think it impossible. For though people may profess to belong to the family of Christ, yet are they not branches in him, the true vine, unless they are truly born of God. And we desire to know how a branch in Christ, the true vine, can be taken away from him, and cast forth, and become withered; when in truth, they were never in him, never alive, but always withered, and dead, in a lifeless profession. But it may be objected, that these persons, represented as branches in Christ, in this scripture, did not bear fruit, and therefore were not christians or true believers. In order to answer this objection we would simply ask, why did they not bear fruit? And our Lord answers, verse 4, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me." The reason then, why the persons spoken of did not bear fruit, was because they did not abide in Christ by a true and living faith.

The same remarks will apply to Rom. xi. 17, 22. Where the apostle tells us that some of the branches had been broken off, and those whom he terms the wild Olive-tree were grafted in among them, and with them partook of the fatness of the Olive-tree. And the Apostle's exhortation to them is; "Be not high-minded but fear: For if God spared not the natural branches, take heed lest he spare not thee."

"Behold therefore the goodness and severity of God: On them which fell severity; but towards thee, goodness if thou continue in his goodness; otherwise thou also shalt be cut off." Now, that here is something more than a bare profession, is manifest from their partaking of the root and fatness of the Olive-tree; which must signify the enjoyment of spiritual blessings, derived from the Lord Jesus Christ.

The argument contained in these words may be summed up in the following manner: 1st. The Jews had been displaced from their relation to the privileges of the church of God for their unbelief. 2d. The Gentiles, who were wild by nature, were grafted into the same stock, and admitted to the enjoyment of the same blessings, from which the Jews had been broken off, by the just judgment of God. 3d. That though the Gentiles had been exalted to enjoy these blessings, they are here most solemnly threatened with being cut off, if they do not continue in the goodness of God. In conclusion on these passages, we observe, that here is not only proof of the possibility of apostacy from a state of favor with God, but proof that this apostacy has actually taken place in the casting off of the ancient Jews.

This doctrine is by the Apostle Peter 2 Epis. i. 9, 10. "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." Here it is worthy of remark, were some who had so far departed from God, as to forget that they had been purged from their old sins.

Who does not see, that it is strongly implied in these words, that if they (the remaining brethren) neglected to do the things mentioned in the preceding verses, that they would fall, and thereby lose their calling and election.

This same Apostle witnesseth, chap. ii. 20, 22. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment

delivered unto them. "But it is happened unto them according to the true proverb, The dog is turned to his own vomit again: and the sow that was washed to her wallowing in the mire." On these passages, we again meet the common place objection, that these characters spoken of by the Apostle, were never regenerated. However, let us examine the subject. 1st. The Apostle informs us, that they had escaped the pollutions of the world. 2d. They had made this escape, through the knowledge of our Lord and Saviour Jesus Christ. "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. Says St. Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord," Phil. iii. 8. Therefore, whether these persons were regenerated or not, they had escaped the pollutions of the world, in the same, and only way, as does every christian. And to call this an outward reformation only, is evidently not giving the Apostle's words due weight; seeing they had known the way of righteousness. Now, if a man can escape the pollutions of the world, and do this through the knowledge of the Lord and Saviour, and know the way of righteousness, and at the same time be only a whited Sepulchre; then indeed, may we suppose that the inspired penman puts light for darkness, and darkness for light. Furthermore, they were again entangled therein, and overcome. They turn from the holy commandment delivered unto them; and hence the latter end with them, is worse than the beginning. And in reference to them the Apostle rejoins, it is happened unto them according to the true proverb, &c. How it is possible to evade the conclusion, that this scripture most clearly establishes the truth of the possibility of apostacy from God, is difficult to conceive. We may say here, that the Apostle is not only speaking of what might take place, but of what had already taken place.

See also Matt. xviii. from 23d verse to the close of the chapter.

Jude, verse 12, speaks of those who were twice dead, and plucked up by the roots. Of whom could the Apostle thus speak, but of miserable apostates, who, before their conversion to the truth, had been dead in trespasses and sins, and became dead again by departing from the holy commandment delivered unto them; and as a just punishment upon them, had become like a tree plucked up by the roots, dead, without the possibility of being recovered to life. Rev. xxii. 19. "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

We not only prove this doctrine from the Scriptures already quoted, but also by the very numerous cautions, given us, against falling, and coming short of the Kingdom of God. A few of these warnings and cautions are the following: "Wherefore, let him that thinketh he standeth take heed lest he fall," 1 Cor. x. 12. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," Heb. ii. 1. "Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God," chap. iii. 12, and verse 14, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it, chap. iv. 1. verse 11, "Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." "Cast not away therefore your confidence, which hath great recompense of reward," chap. x. 35; verse 38. "Now the just shall live by faith; but if any man draw back, my soul

shall have no pleasure in him." "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled," chap. xii. 15. "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness," 2 Pet. iii. 17. Now, if it be impossible for a believer in Christ to fail of entering into the rest remaining for the people of God, what can be the use or importance of these scriptures?

This doctrine is strongly implied in all those passages where a fear is expressed, lest professing believers should render fruitless the labors of the ministers of the Gospel; or, receive divine gifts in vain. "We beseech you also that ye receive not the grace of God in vain," 2 Cor. vi. 1. "I am afraid of you, lest I have bestowed upon you labour in vain," Gal. iv. 11. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," Col. ii. 8. Why this fear of bestowing labor in vain, if there is an infallible certainty that all believers will persevere in holiness?

Again, this doctrine is apparent from those many threats God hath denounced against those who shall fall away, and not continue steadfast in their faith and obedience to the end. Of these threatenings, the most dreadful are those which we have already mentioned; that it is impossible to renew them to repentance; that if any one abide not in Christ, he is to be cast out as a withered branch, gathered up, and burnt, &c. And our Lord saith to the church of Ephesus Rev. ii. 5. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Would Christ exhort them to return

to those works which were not the works of a true christian? or could this punishment be inflicted, and no soul perish by it, that otherwise might have been saved? To the church of Pergamos he saith, repent; or I will come unto thee quickly, and fight against thee with the sword of my mouth. To the church of Sardis, remember how thou hast received and heard, and hold fast and repent, or I will come unto thee as a thief. Now, that he should threaten what by his own purpose and promise he had rendered impossible, is very difficult for us to believe.

Another source of proof in support of this doctrine, are those conditional promises interspersed throughout the inspired writings. Such are the following: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John viii. 31, 32. "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10. "But he that endureth to the end shall be saved." Matt. xxiv. 13. And that the promises of God are given to such as persevere in faithfully using the means of salvation, and diligently perform the conditions of the Gospel, may be gathered from Jer. xviii. 7, 10. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it: If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." From these scriptures, and many more of the same import, we may clearly see, that God is under no obligation to perform his promises to us, unless we fulfill the duties connected with them. Though we may find promises that express no con-

ditions, yet this is no proof that there is none implied. God promised as explicitly, and fully, to build and to plant the Jewish nation and people, in the cause of righteousness, and in his favor, as he does in any place to preserve gospel believers. And yet the Apostle informs us, that they had been broken off from the good Olive Tree, and informs the Gentiles that they were in danger of experiencing the same judgments, if they did not fear, and be humble.

To the proof contained in the foregoing scriptures, may be added those predictions concerning persons who should fall away.

1. Christ's declaration, that by reason of the extreme afflictions of the times, in which Jerusalem was to be destroyed, many should be offended; i. e. should fall off from the faith. Matt. xxiv.

2. As our Lord here foretold that there should then be an apostacy of the believers of the Jewish nation: so also did St. Paul speak of the same apostacy, as a thing that was to happen before the coming of the man of sin, 2 Thes. ii. 3, adding, 1 Tim. iv. 1, That the Spirit said expressly, that in the latter times, some should depart from the faith, giving heed to seducing spirits, and doctrines of devils.

We now assume it as matter of fact, that there are instances, recorded in the Scriptures, of persons who have fallen from a state of grace, and, to all appearance, totally.

The first instance of this kind that we shall mention, is that of Saul, king of Israel. That he was regenerated and savingly acquainted with the truth and grace of God, is evident, from what took place when he visited Samuel, recorded 1 Sam. ch. x. where Samuel tells him that the Spirit of God would come upon him, and that he should be turned into another man. And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that

day. Thus much have we in favor of his being born of God. But in chapter xxviii. 15, Saul says to Samuel, I am sore distressed: for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams, &c. And in the xxxi. chapter, where the account of his death is given, we are informed, verse 4th, That Saul took a sword and fell upon it, and died that day. And the Apostle informs us that no murderer hath eternal life abiding in him. Saul was guilty of self-murder, and we conclude therefore, that he fell totally and finally from the Divine favor. On this subject, however, we will not be arrogant or dogmatical. We wish it to be understood that we do not say, positively, that Saul was lost, but that it would seem so, from his conduct and crimes.

The case of Solomon has already been mentioned. We therefore pass to notice the case of Judas Iscariot. The prophetic Scriptures thus describe him. "Yea, mine own familiar friend in whom I trusted; which did eat of my bread, hath lifted up his heel against me." Ps. xli. 9. It is universally allowed, we believe, that this is a prophecy referring directly to Judas; and to put the subject beyond doubt, the Evangelist John, ch. xiii. 18, has applied it to him. Here Christ calls Judas his own familiar friend, in whom he trusted; and can we seriously conclude, that Christ would have taken a hypocrite or a devil into familiar friendship with himself, associated him with his family, and have entrusted him with the sacred office of the Ministry? But it is said that our Lord called him a devil, and that at another time he is styled a thief. This is all true, but we must remember that when our Lord calls him a devil, it was near the time when he betrayed his Divine Master. Our Lord terms Peter, Satan; but we are not to conclude from hence, that he had never received the remission of his sins. It doubtless was intended by

the Saviour as a reproof to him, for the spirit he then manifested. Again, Judas was associated with the twelve Apostles, when Jesus made the following promise to them; "Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." That he was not always a devil, is manifest from the words of St. John, ch. xiii. 27, And after the sop Satan entered into him. If Satan entered into Judas after the sop was given him, he could not have been in him before. Moreover, the Apostle Peter declares, "That Judas by transgression fell, that he might go to his own place," Acts i. 25. And if it be asked what he fell from, we answer, from that Ministry and Apostleship which he had obtained, (verse 17,) and from that justifying grace which he had shared in union with the eleven; and he thereby forfeited his title to one of those thrones, which had been conditionally promised. Again, it is written Ps. lv. 12. "For it was not an enemy that reproached me, then I could have borne it." &c. and verse 14. "We took sweet counsel together, and walked unto the house of God in company." Now, can we have the temerity to affirm, that Christ commissioned a devil to preach the Gospel,—That he delegated to him power to cast out evil spirits; and, what is still more strange, if possible, took sweet counsel with him.

The next example of actual apostacy we shall mention, is recorded 1 Cor. x. 1, 5. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea: And were all baptized unto Moses in the cloud, and in the sea: And did all eat the same spiritual meat: And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was

Christ.) But with many of them God was not well pleased : for they were overthrown in the wilderness, &c." And (verse 11,) says the Apostle, "These things are written for our admonition, they are examples, Wherefore let him that thinketh he standeth take heed lest he fall."

Mark how strong the expressions of the Apostle are. They did all eat of the same spiritual meat. And did drink of the same spiritual drink. For they drank of that Rock that followed them and that Rock was Christ. And the evident intention of the Apostle was, to show the Corinthian brethren, that some who had been blessed with spiritual blessings, and even partook of Christ, had nevertheless apostatized from God, and were destroyed. Therefore they ought to fear and take heed lest they should fall, after the same example of unbelief.

The next and last proof of this kind we shall bring into notice at this time, is that of Hymeneus and Alexander, recorded 1 Tim. i. 18, 20. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ; Holding faith and a good conscience ; which some having put away, concerning faith have made shipwreck : Of whom is Hymeneus and Alexander ; whom I have delivered unto Satan, that they may learn not to blaspheme." In reply to this, it has been said, that the faith possessed by these individuals was not a true faith, and the conscience was not a good conscience. And therefore, though they are represented as falling from the favor of God, yet in reality they only fell from a profession of goodness. In answer to this objection, and similar ones, we have only to observe, that the faith and conscience spoken of, and possessed by Hymeneus and Alexander, was the same faith and conscience that St. Paul exhorted his son Timothy to hold fast, whether good or bad.

But not only do the Scriptures abundantly teach the possibility of a believer's drawing back unto perdition; but reason itself is equally specific. The moment it is admitted that we are moral agents, and that this agency is not destroyed by regeneration; that moment it must be allowed that the possibility of apostacy is true. To say it is impossible, is confounding the present state of trial with a state of immutability, which can only be enjoyed in the future world; and is also, as we view it, an implied denial of man's agency.

To strengthen these views, let it be remembered, that all moral beings with whom we have become acquainted, have been capable of changing from good to bad. And indeed, some of them have actually thus changed; as in the fall of Angels from Heaven, and Adam from Paradise. We urge that such is the similarity between all moral beings, in the day of their probation or trial, that the fall of angels, and of our first parents, are corroborating evidences in support of the possibility of christians' falling from the Divine favor, or coming short of the rest remaining for the people of God.

CHAPTER IX.

FUTURE PUNISHMENT.

FUTURE and eternal punishment is the fact to be maintained in this chapter.

To the doctrine various objections have been made, the principal of which we here notice.

First. It is urged, that it is contrary to the *perfections* of the *Divine Nature*.

In reply to this objection we assert, that on the principle laid down, mankind cannot be considered as having been exposed in the least to such punishment; for all must allow, that the Deity cannot act contrary to his own perfections. And if so, all of those passages, which speak of future salvation as accruing from the merit of Jesus Christ, must be false; and deism, therefore, appears to be well founded, so far at least as it relates to a sure and sufficient foundation of man's hope of an eternal well-being.

Those who urge the above objection, are fond of asserting that the punishment which God inflicts is all disciplinary, designed to reform and benefit the sufferer; this they allow can be reconciled with Divine goodness and mercy, but no other; and hence, eternal punishment cannot have any place in God's administration.

That Divine government, as exercised on earth, has been in many instances purely disciplinary, being designed to reclaim the offenders is admitted; but that it has always been of this character, is denied. "In the 136th psalm, David gives thanks 'to him that smote Egypt in their first born, *for his mercy endureth for ever*—That overthrew Pharaoh and his host in the Red Sea, *for his mercy endureth for ever.*'

But why were those events a proof that God's mercy endureth for ever?—Not because there was any mixture of mercy towards the Egyptians, but because, by this destruction of their enemies, he wrought a *merciful* deliverance for his people. The judgments with which God visited the Israelites in the wilderness, the apostle says, 1 Cor. x. 11; were for examples and for admonition to his brethren, in the church, on whom the ends of the world had come. And he has introduced this into his epistle, that it might be for the admonition of the church in all ages. The same may be said of the cities of Sodom and Gomorrah, “which were made an ensample unto those that should after live ungodly.” And “the angels that sinned, whom God spared not, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment,” are held up as a warning to sinners. Now, in these instances of punishment, there is mercy displayed; since one design of this punishment was to deter others from sin, and thus in mercy to promote the general good. But there was no mercy to the sufferers. As it respects them, the punishment was “judgment without mercy, wrath without mixture.”

“Here then we have scripture proof, that God does inflict punishment which is not disciplinary; and yet so far is it from being contrary to his mercy, that there is a display of mercy made therein. By it he mercifully protects and delivers his children from the hands of their persecutors—by it he graciously warns others against sin. And thus, in his moral government, he promotes the general good. And will it still be contended that such punishment is contrary to the goodness of God?

“The known principles of God's administration, in the moral government of the world, involves suffering; and this suffering, all acknowledge, is in consequence of sin.

"If suffering for sin then, in some degree, is not inconsistent with God's goodness, who can determine when and where that goodness must stop, lest it should encroach upon that goodness? God has taught us, by his administration, that sin deserves and receives punishment; and he alone can determine the extent of that punishment. For myself, I know of no argument, drawn from the mercy, love or goodness of God, against eternal punishment, but will, in principle, bear with equal force against any degree of punishment; and indeed against every kind of suffering.

"But you may say—'Limited suffering is consistent with God's goodness, because he will overrule all for the good of the sufferers. They will not, in the end, be the losers for their suffering, but rather the gainers.' To this I answer,

"1. This destroys entirely the penal sanctions of God's law. It is saying to man, if you transgress, you shall be punished in such a measure, and to such a degree, as shall, in the end, make you the happier for all your suffering. Who does not see that this is holding out a reward for transgression, rather than a penalty?

"2. Could not God have made man just as happy, without causing him to suffer at all? If you say he could not, you limit his power; if you say he has the power but not the will, you limit his goodness.

"However, you will say, God, for reasons best known to himself, sees it most proper to permit some suffering in the world, and overrule it all for the general good. True, and for ought this reasoning proves to the contrary, God sees it best that the impenitent transgressor, voluntarily living and dying impenitent, should be "punished with everlasting destruction, from the presence of the Lord, and from the glory of his power."*

So far then, are the perfections of God from affording an argument *against* future and eternal punishment to the finally impenitent, that they may be employed as a source of argumentation in *favor* of the doctrine. That appeal, therefore, which Universalists frequently make to our feelings, is perfectly empty and foreign to the point ;—that appeal is this: “How,” say they, “could you bear to see a fellow, a neighbor, a child endure such torment ; would you not do the utmost in your power to rescue such a sufferer ? Surely you would. Well, is not God better than man ? is he not more merciful and kind than the best of earthly parents ? Certainly so. How then can we suppose that he will for ever punish any of his creatures ?” Now we declare this to be a mere trick played upon the unreflecting. In all this, the dignity of God’s character, as Law-giver and Governor, is left wholly out of the account ; the ends of government are not at all considered. On the ground taken by such a reasoner, we might deny many facts recorded in Holy Writ, in relation to judgments inflicted upon nations and individuals, some of which were mentioned in the preceding quotation, and many other instances might be named. To witness an execution upon the gallows, is a moving spectacle indeed ; but is this a sufficient warrant for expecting that a reprieve shall be extended to all murderers in future ? Certainly not ; and no one thinks that a Prince or Governor acts contrary to good principle in withholding it ; but rather, acts the proper part when he executes or causes to be executed upon the offender, the just penalty of the violated law.

Secondly. It is urged that the Scriptures teach that all shall be saved.

This of course we deny ; and we now propose to notice, briefly, the main passages employed to prove the doctrine of the final salvation of all mankind.

The first which we notice are those that speak of a universal blessedness accruing to mankind, from the seed of Abraham: these are Gen. xxii. 17, 18. xxviii. 14. xxvi. 4. Gal. iii. 8—16. Acts iii. 25.

We allow that Christ is meant in these texts, for the Apostle says, "*And that seed was Christ.*" But before these passages can be considered as disproving the truth of our doctrine, it must appear, that there is no possible way for the universal blessedness promised to be experienced in this world. We here inquire, whether the Gospel of Christ has not afforded some kind and degree of blessedness to those nations to whom it has been preached? Most certainly it has. Pagan darkness has been removed; its falsehoods exploded, and its cruel superstitions done away. The true light has shone upon the people; the knowledge of 'the only wise God our Saviour' attained, and the mild and holy precepts of the Gospel have been exhibited. Ask the people of these United States, whether the Gospel or the religion of the Bible has not benefitted our land? The rankest infidels will hardly answer in the negative. Then let "the Gospel of the kingdom be preached to all nations," and all the nations and families of the earth then existing, shall be blessed in *the seed of Abraham*; and still not be in heaven.

Again: Christ said, "I am the light of the world." Hence, "they that sat in darkness saw a great light;" and John says, "That is the true light that lighteth *every man* that cometh into the world;" and again, "The grace of God that bringeth salvation hath appeared unto all men, teaching us," &c. Titus ii. 12. The light and grace mentioned in these passages, as having visited mankind universally, are a blessing or a curse, or else neither, being things merely indifferent. All must accede to the first idea, viz. that they are a blessing. That this blessing is in Christ, needs no proof; therefore, the universal

blessing promised in those texts adduced, *may be, have been, are, and shall be experienced* this side of heaven. But in whatever that blessedness was to consist, it is evident that it may be inherited *on earth*, for the Apostle says, Gal. iii. 9. "So then they which be of faith *are blessed* with faithful Abraham."

1 Tim. ii. 4. "Who will have all men to be saved, and come unto the knowledge of the truth." It is granted that God *wills* the salvation of all, but only in the appointed way, that is, "through *sanctification of the Spirit and belief of the truth*;" and not, whether they believe in Christ, or no; John iii. 16. "For God so loved the world, that he gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life." That the will of God is not done in every case is evident: "*I would* thou wert *cold or hot*: so then, because thou art *lukewarm*, and *neither cold nor hot*, &c." Here, it will be seen, that those persons addressed were not in a state that God *willed* they should be. Again, our Lord said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." Here is the plainest intimation, that those who merely say Lord, Lord, that is, go by the name of Christians, because of a mere profession, do not the will of God. Furthermore, to say that the will of God is necessarily done by all beings and in all things, is to represent Christ as nearly related to the most abominable characters on earth, and even to those, to whom he said, "Ye are of your father the devil;" for it will be remembered that he said (Mark iii. 35,) "For whosoever shall do the will of God, the same is my brother, and sister, and mother."

1 Tim. iv. 10. "For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those

that believe." God, we allow, is the Saviour of all men; but what is the salvation bestowed? From Rom. v. 18, we learn that through Christ "*the free gift came upon all men to justification of life.*" In this, reference is undoubtedly made to infant justification. There is another sense in which God may be considered the Saviour of all men, and that is, he upholds and preserves all; "And account that the long-suffering of our Lord is salvation." "In him we live, move, and have our being." "His tender mercies are over all his works;" but "his eyes are [especially] over the righteous;" "Not a hair of their head shall perish." Hence, God is the Saviour of all men, *especially* of those that *believe*.

Isa. xlv. 23, 24. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say, in the Lord have I righteousness and strength, &c." It is very questionable whether this passage has any allusion to eternity. By the *bowing* and *swearing*, is probably meant, that all, who shall be converted by the Gospel, shall cleave unto the Lord Jesus, owning him to be *all in all*; consequently, the *law of Moses*, and the *lords many and gods many* shall be renounced; each and every one of such converts shall say, "In *the Lord* have *I* righteousness and strength." But if the passage refer to eternity, it by no means proves that all will be saved. For atheists and sinners generally, at the judgment seat of Christ, may come to a clear discovery of the facts, that there is a God, and that it is his right to reign (and in this may consist the 'bowing' and 'swearing;') yet, they may be doomed to eternal misery. While, from those who obeyed the Gospel in their probation, shall be heard the declaration, "In the Lord have I righteousness and strength."

Isa. xxv. 8. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; &c." That the prophet is here speaking of things that should be at the opening of the Christian era, is evident. The first verse of chapter 26th reads, "In that day shall this song be sung in the land of Judah, we have a strong city, &c." In *that day*; What day? Answer; the time when those things should take place spoken of in chapter xxv. 6—10. Those animating and expressive figures were employed to represent the joy that should spring up among the Gentiles, on the introduction of the Gospel among them, whereby Christ was preached, as having abolished death, and brought life and immortality to light through the Gospel,

Mention is made Rev. vii. 17, of wiping "away *all tears* from *their* faces," that is, those who had washed their robes in the blood of the Lamb; not embracing those who had *despised* and *rejected* that blood.

Acts iii. 21. "Whom the heaven must receive, until the restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." It should here be remembered, that these words were spoken by St. Peter, in his address to Jews, in which he labors to convict their consciences of having killed the *Prince of Life*. He reminds them of what the prophets had said in respect to the advent of the Messiah, in itself, and the events with which it should be attended: verse 22. "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren." &c.; verse 24, "Yea, and all the prophets from Samuel and those that followed after, as many as have spoken have likewise foretold of these days." These texts are sufficient to show that the *time*, when this *restitution* should be, was at the commencement of the Christian era. If, however, any thing further

were necessary, we would adduce Matt. xvii. 11, 12. "And Jesus answered and said unto them, Elias truly shall first come and *restore all things*; but I say unto you that Elias *is come already*," &c.

Rom. xi. 26. "And so all Israel shall be saved." In the words following, in the same verse, the Apostle says, "as it is written (Isa. lix. 20.) There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." The Apostle wrote this epistle about the year 57; and still he speaks of a salvation yet to come, and to be experienced by all Israel; by that Israel he unquestionably meant the Jews; not referring to any certain and universal salvation in heaven, but a turning away ungodliness from Jacob, or, restoring the Jews to forfeited favor; "For they shall be grafted in again, if they abide not still in unbelief." Hence, the 25th verse reads—"blindness in part is happened to Israel, until the fullness of the Gentiles be come in;" verse 26th, "And so all Israel shall be saved," that is, shall be brought into *the way of salvation*. But if it be still urged, that the passage relates to eternity, we then say, it should be remembered, "all are not Israel that are of Israel;" for, as says the Apostle, Rom. ii. 28, 29. "For he is not a Jew [or Israelite] which is one outwardly"—"but he is a Jew which is one *inwardly*: and circumcision is that of the heart, in the spirit, and not in the letter, &c."

Having noticed as many of the main texts urged against the doctrine of future punishment, as our limits will allow, we pass to vindicate its truth. And whatever may be the objections raised to the doctrine, yet if it be proveable from Scripture, those objections are of no account, and therefore must be laid aside. In our arguments, however, we must necessarily be brief.

1. That God renders or will render to every man according to his deeds, is plainly taught in the Scrip-

tures. See Rom. ii. 6—10. Job xxxiv. 11. 2 Cor. v. 10. Eccl. xii. 14. Rev. xxii. 12. That *evil* or *punishment* is contemplated in these texts, in reference to evil deeds, and consequently, to evil doers, cannot be denied; we therefore need not argue the point.

2. The recompense signified in the preceding, is not here rendered, in full, either to the righteous or wicked. As to the righteous, there *remaineth* to them, a *rest*, Heb. iv. 9.—a crown of life, Rev. i. 10, &c. With regard to the wicked, they are not dealt with according to their sins.

“Now we know God does not reward every man according to his works in this world. It is true he administers his government in such a manner as to show, in many instances even in this life, his approbation of righteousness and his disapprobation of sin. But the sinner is not always the most wretched here, neither is the saint always the most happy. Compare their outward enjoyments. God has chosen his people in the furnace of afflictions. And more than one has had occasion to say, ‘If in this life only, we have hope, we are of *all men* the most miserable.’ Many of them have lived in jeopardy all their lives; so that they could say with truth, ‘I die daily;’ and at last have suffered the most painful martyrdoms—while their only support has been ‘great is your reward in heaven.’ And if God himself has directed them to look to heaven principally for their reward, who will presume to say it is in this life only? The sinner, on the other hand, frequently flourishes. ‘He is in great power and spreadeth himself like a green bay-tree. They are not in trouble as other men, neither are they plagued as other men. Their eyes stand out with fatness; they have more than heart could wish.’ And when they die, ‘they have no bands in their death, but their strength is firm.’ This, before he reflected upon the retribution which awaited them, made the Psalmist *envious at the foolish*, when he saw

the prosperity of the wicked. And he began to conclude, that he had 'cleansed his heart in vain, and washed his hands in innocency;' for he had been 'plagued all the day long, and chastened every morning.' But when he went into the sanctuary of God, and was there taught, from his holy oracles, the principles of his government, then he saw their end.

Neither can it be conceded that the balances of retributive justice are equalized in this world, by the compunctions of conscience in the one case, and its approbation in the other. For many a scrupulous saint has suffered more in his feelings, for his inadvertent errors, or even for his unavoidable imperfections, than some hardened transgressors do for heinous crimes. Some, in consequence of weakness of nerves or through the power of temptation, are kept trembling for years upon the borders of despair, till death unexpectedly introduces them to the regions of light and joy. While the hardened sinner, having seared his conscience as with a hot iron, goes on, without compunction within or affliction without, daring Heaven and disregarding man, till by some sudden stroke, he is unexpectedly, and with little pain, hurried into the eternal world.*

The contrary notion destroys all grace and mercy from man's salvation, present and eternal; and contradicts all those passages which speak of pardon or forgiveness from God; and indeed, it sets aside Jesus Christ as the Saviour. For to tell about mercy, grace, &c. in the case of a sinner's salvation, who has been already dealt with, in full, for his sins, is so clearly absurd that a school-boy of ordinary sense would plainly discover the absurdity. Indeed, it is perfect nonsense to talk of salvation in any way, on the ground taken by our opponents. For, according to every rational definition of the term, as used in

* Fisk's Sermon.

theology, salvation is altogether excluded by the supposition, that God deals with the sinner here as his sins deserve. - Now, since there is mercy, grace and forgiveness in our salvation, and as these are exercised through Christ as a *Saviour*, we conclude that the sinner does not here receive according to his sins.

3. We therefore infer that the final award of the wicked shall be in another world. The truth of this might sufficiently appear from what has already been said. But we shall further support the fact from a view of many texts of Scripture. We first notice those which bring into view a general judgment, when punishment shall be inflicted upon the wicked. See Matt. xii. 41, 42. xxv. 31, 32. Acts xvii. 31. 2 Pet. ii. 9. iii. 7. Jude 6th verse. Rev. xx. 12, 15.

To the foregoing passages we may subjoin those which relate to the general resurrection. Dan. xii. 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." The resurrection here intended cannot be that spiritual resurrection spoken of in the Bible; "But you hath he quickened" [raised] Eph. ii. 1. "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live," John v. 25.—for certainly, none who are thus raised, are raised to "*shame and everlasting contempt*," but the farthest from it possible. As to the term "many," used in the text, though it might not seem at first to embrace all mankind, yet such must be its import and so it is employed, Rom. v. 15, 19. "For, if through the offence of one *many* be dead—For as by one man's disobedience many were made sinners;" that is, many of mankind, meaning all.* Once more, Heb. ix. 28. "So Christ

* Lest undue advantage might be taken of this construction connected with the last clause of this verse,—“so, by the obedience of

was once offered to bear the sins of *many*." In this case there can be no objection on the part of our present opponents, to the wide application we make of the term.

The resurrection contemplated in the passage from Daniel's prophecy, must be the same as was intended by our Lord in what follows the above, (John v.) "Marvel not at this: (a spiritual, present resurrection,) for the hour is coming, in the which all that are in the graves shall hear his voice, and come forth: they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation," verses 28 and 29. Hence, "There shall be a resurrection of the dead, both of the just and unjust," Acts xxiv. 15.

We have thus traced the punishment of the wicked to another world; and, at the resurrection of all the dead, and at "the judgment of the great day," as exhibited in the texts dwelt on, or referred to, we have seen them condemned to condign punishment. The question now is, what is the duration of their condemnation and misery?

That the term *everlasting* is applied to the punishment of the wicked may be seen by a reference to Dan. xii. 2. Matt. xxv. 46. 2 Thess. i. 9. All, however, are not agreed with respect to its import. That it is applied in Scripture to some things which have ended, we allow; as, in Gen. xvii. 8. Ex. xl. 15. Again, to things that will have an end, Hab. iii. 6. Gen. xlix. 26. But what then? Shall it hence be inferred, that the term, when applied to the punishment of the wicked, means a *limited* duration? By no means. To show the fallacy of this mode of reasoning, consider the different acceptations of terms. Take the verb *cleave*, as defined by Mr. Walker: as a verb

one shall *many* be made *righteous*," we just add, that by *many* (meaning all) being made *righteous*, infant justification is meant, not, that all shall be holy and happy in heaven.

neuter, he makes it mean, "to unite aptly; to unite in concord;" and as a verb active, he defines it, "to divide; to divide with violence." Here opposite meanings are given to the same word. But take the past tense, *clave*, and mark its occurrence in Scripture: Num. xvi. 31. "And it came to pass, as he had made an end of speaking all these words, that the ground *clave* asunder that was under them." Here the word *clave* means *separated*, as seen by the next verse, "And the earth *opened* her mouth and swallowed them up, &c." Now in Acts xvii. 34, it is said, that "certain men *clave* unto Paul." Here the very reverse is meant of what is intended in the other passage; since the persons are spoken of as *adhering* to Paul, not dividing or separating from him. A key to the secret is, the term is variously used in Scripture: and so in relation to the term *everlasting*, as well as *for ever* and *eternal*. It is with these terms as with the term *infinite*, which is used in an improper sense, that is, not according to the strict meaning; as in Job. xxii. 5. "Is not thy wickedness great? and thine iniquities *infinite*?" Also Nah. iii. 9.

The word *everlasting* is said, by Mr. Walker, to mean, "Lasting or enduring without end; perpetual; immortal," that is, ever existing, an existence never ending. Mr. Cruden says, "The words *eternal*, *everlasting*, and *for ever*, are sometimes taken, *for a long time*, and are not *always* to be understood *strictly*." This implies that, strictly, they denote never-ending being. But, a great plea is urged on the *original*. The original term is *aionion*, (from *aion*) properly meaning, *always existing*. So it would seem that our opponents, however anxious for success in their attempts, do not make out that our translators were *blockheads*, or that our lexicographers are *dunces*.

"The happiness of the righteous, with respect to its duration, is as uniformly called *aionion*, as the misery of the wicked. It is called *aionion* weight of

glory ; 2 Cor. iv. 17, *aionion* glory ; 2 Tim. ii. 10, an *aionion* house ; 2 Cor. v. 1, *aionion* salvation ; Heb. v. 9. ix. 15, *aionion* inheritance, and life ; Matt. xix. 16, 29. xxv. 46. Rom. v. 21. vi. 22. 1 Tim. vi. 12, 19. Jude 21. Gal. vi. 8. 2 Pet. i. 11. The eternity of the Deity is almost invariably expressed by *aionion*. Thus his *aionion* power and godhead ; Rom. i. 10, unto the king *aionion* ; 1 Tim. i. 17, the *aionion* spirit ; Heb. ix. 14, God is steadfast *aionion* ; Dan. vi. 26. vii. 18, an *aionion* kingdom ; Ps. cxlv. 13. Dan. iv. 3. vii. 27. 2 Pet. i. 11, *aionion* Father ; Isa. ix. 6, the Lord Jehovah is *aionion*. Isa. xxvi. 4.

“Add, to this, a word is never varied from its primitive and commonly received import, unless that variation is marked by the connexion or by the nature of the subject. The primitive meaning of this word is *always existing* ; when applied to the future punishment of the wicked, there is nothing in the connexion or nature of the subject, that marks a variation, therefore it must import endless duration.”*

Dr. Chauncey, who was himself a restorationer, admits, that the word rendered *eternal* or *everlasting*, “is applied to the future state of the righteous, more than forty times in the New Testament.” Now it remains, either, that the original word does mean endless duration, or there is no word in the original languages (in which the Scriptures were written) that denotes such duration ; for we must suppose that the sacred penmen employed the most expressive words, to convey an idea of never-ending existence. But, that the Hebrews and Greeks had such terms, expressive of *eternity*, must be admitted in view of the bare fact, that the *idea* of the thing was entertained among them, and of course, they must have had some *term* or *terms* by which to convey that idea. We therefore conclude that the original term rendered

*Rev. L. W. Covell's Letter to Mr. Thompson.

eternal or everlasting does signify *endless duration*; and that it is uniformly so used in the Scriptures of the *Old* and *New Testament*.

It is observed by Mr. Fisk, that "These terms are used, in several scriptures, not only without any limited word or circumstance, but they are used in such connexion and under such circumstances as necessarily fix their meaning to be endless duration.

"1. These words refer to eternity. And eternity is not divided into parts or periods; therefore their meaning must run parallel with the state to which they refer. "The things that are seen," says the Apostle "are temporal, but the things that are not seen are eternal." That is, the things which are seen, endure for a time, but the things which are not seen, endure for eternity. But the future state of the wicked is unseen. For we have already proved, that their works will be rewarded in eternity. And indeed the proposition which says, punishment in *eternity* will endure but for a *time*, carries its own refutation on the face of it. The very terms are contradictory. One might, with as much propriety of speech, say, punishment in *time* will be *eternal*, as to say, punishment in *eternity* will be *temporal*.

"2. Our Lord says, Mark iii. 29. "He that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation." The parallel passage in Luke says, "shall not be forgiven." Now it is evident, that these evangelists considered, not to be forgiven at all, and to be eternally punished, as implying, each other. "And an eternal punishment, for a sin that shall not be forgiven, is necessarily endless."*

"3. The word eternal or everlasting, is sometimes used twice in the same connexion, referring in one instance, to the happiness of the righteous, in the other

* See Mr. Isaac.

to the punishment of the wicked. Matt. xxv. 46. 'And these (the wicked) shall go away into everlasting punishment, but the righteous into life eternal.' Here observe, 1. The words everlasting and eternal are, in the original, the same words rendered by different words in our translation, probably for the sake of variety in the expression. Certainly not to express any *difference* in the sense. 2. An antithesis of meaning is designed to be expressed between the punishment of the wicked and the happiness of the righteous. But there would be no such antithesis, if the word did not signify the same in both cases. 3. It would be an unpardonable abuse of language, such as no inspired writer could be guilty of, to use the same word twice in the same sentence, in the manner that this word is used, and still design to convey senses, by each use of the word, differing in an infinite degree. Yet so must the word, in the above passage, be used if the writer intended to convey the ideas of *endless* happiness and *limited* punishment."

From the whole it appears, that the terms under consideration, do properly signify endless duration; and, that such is the use uniformly made of them in the Scriptures, as they apply to the attributes of God, and the future felicity of the righteous. How then can they be considered as meaning limited duration when applied to the punishment of the wicked, since there is no word, shape of expression, or any circumstance whatever, to justify such a difference of construction?

We conclude this chapter with some additional Scripture references, which may be considered as proofs of the truth of our doctrine. Matt. xiii. 41, 42, 43. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Mark ix. 46. "Where

their worm dieth not, and the fire is not quenched." Luke xii. 5. "But I will forewarn you whom ye shall fear: Fear him, which *after he hath killed*, hath power to cast into hell." The grave cannot be meant in this text; for the *act* of casting into *hell* seems to be spoken of as out of the power of men, as shown by the preceding verse, "And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do." See also John iii. 3, 5, 36. viii. 21, 24. 1 Cor. vi. 9, 10. Gal. v. 19, 21, 22. Eph. v. 5. Rev. xxi. 8, 27. xx. 15.

THE END.

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